

Eminent ʻUlamā

A brief biography of 50 distinguished scholars
of the Indo-Pak subcontinent

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Symbols Used in this Book

ﷺ	May Allâh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	Salutations upon him – used for all prophets
ﷺ	May Allâh be pleased with him – used for the Sahâbah ﷺ
ﷻ	The Exalted – used for Allâh ﷻ
(رحمه الله)	May Allâh have mercy on him – used for deceased saints and scholars

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Introduction

Allâh ﷻ created such personalities in every era who sacrificed their lives for uplifting the truth and combating evil. Unsuitable circumstances did not make them move an inch from their objectives. During the fourteen centuries of Islam, every century produced such men who kept alive the beliefs, fundamentals and practices of Islam.

The system of Allâh ﷻ for the preservation of Dîn and the protection of the Qur'ân is to create 'Ulamâ who uphold the pillars of Dîn. Rasûlullâh ﷺ said, "From all the representatives, the reliable people will uphold and carry this knowledge. They will repel the interpolation of the extremists, the fabrications of the liars and the misinterpretations of the ignorant ones."

In the nineteenth century, Allâh ﷻ created such scholars in the Indian subcontinent who upheld the beliefs and practices of the Muslims in very trying circumstances when the British Imperialists gained control over India and began distorting Islam in order to rule the country. "Divide and rule was their motto." These Ulamâ always spoke out against evil and made every effort to destroy falsehood. They united the Muslims against the imperialist forces that threatened the very fabric of Muslim society.

This book contains brief biographies of 50 such scholars from the nineteenth century till the year 2000 who endured tremendous trials and tribulations for the sake of

Islam. These were the greats produced by institutes like Dârul 'Ulûm Deoband, Saharanpur and Lucknow amongst others. They were great luminaries from Hâjî Imdâdullâh Muhâjir Makkî (رحمه الله) (1233 A.H.) till Qâdî Mujâhidul Islâm (رحمه الله) (1423 A.H.). Each one was a shining star in the firmament of Islam. The sequence of the biographies is in accordance to their dates of birth wherever these were available. In this book, you are merely provided a glimpse at the lives of some of these scholars and their achievements. The biographies of others have been omitted as it was impossible to encompass all of them.

These personalities did not belong to any particular circle or limit their work to any specific field. Their tasks encompassed all the possible fields in which one could serve Dîn. Accordingly, they are fitting examples to be followed. They left an indelible mark on the pages of recent Islamic history. May Allâh ﷻ grant us the ability to adopt their pious lifestyles and learn the valuable lessons which they left behind for posterity. Âmîn.

والحمد لله وصلى الله على النبي الكريم

Hâjî Imdâdullâh Muhâjir Makki

(Rahimahullâh)

Birth

Sheikhul Mashâikh, Hâjî Imdâdullâh (رحمه الله) was from the lineage of 'Umar ؓ. Hâjî Imdâdullâh (رحمه الله) was born in 1233 A.H. (1814) in Nânotah, the district of Saharanpur, India. His father, Hâfiz Muḥammad Amîn (رحمه الله) kept his name Imdâd Husain. Shâh Muḥammad Ishâq Muhaddith Dehlwî (رحمه الله) changed this name to Imdâdullâh. His mother was deeply attached to him although he had three brothers and one sister. Due to this devotion, he was deprived of education. He was still only seven years old when his mother passed away. Although he began his hifẓ at home, he only completed it in Makkah in 1258 A.H.

Studies

At the age of sixteen, he accompanied Moulânâ Mamlûk Alî (رحمه الله) to Delhi where he studied a few books in Persian together with a little Arabic Grammar and Morphology. He studied the Mathnawî of Moulânâ Rûmî (رحمه الله) under Moulânâ 'Abdur Razzâq (رحمه الله). He remained attached to the Mathnawî throughout his life.

Tasawwuf

Delhi at that time was the centre of 'Ulamâ and

Mashâikh. Moulânâ Naṣîrud-Dîn Dehlwî (رحمه الله) of the Naqshbandî school of tasawwuf was based in Delhi. He was the khalîfah of Shâh Muḥammad Âfâq (رحمه الله) and the son-in-law and student of Shâh Muḥammad Ishâq Sâhib (رحمه الله). Hâjî Imdâdullâh (رحمه الله) became attached to him. He was eighteen at the time. After staying for a few days in his company, he was conferred with the mantle of khilâfat.

After the death of Moulânâ Naṣîrud-Dîn (رحمه الله), he joined the company of another great saint of the time, Hadrat Miajî Nûr Muḥammad Jinjhânwî (رحمه الله). After spending quite some time in his company, he completed the stages of tasawwuf in the four silsilâs namely, Naqshbandî, Chistî, Suharwardî and Qâdrî. He was subsequently conferred with the mantle of khilâfat. Miajî Nûr Muḥammad Jinjhânwî (رحمه الله) passed away in 1259 A.H. Although he traversed all the paths of tasawwuf, he was totally against the practices of the ignorant Sûfis. He conformed in totality with the laws of Sharî'at and the sunnah of Rasûlullâh ﷺ.

In Makkah

In 1260 A.H. he saw a dream in which Nabî was calling him. Out of extreme ecstasy, he immediately set off on the journey without taking any provisions. When his brothers became aware of this, they sent some provisions for him. The ship reached Jeddah on the fifth of Zul Hîjjah. Hâjî Imdâdullâh (رحمه الله) immediately set off for

Arafât. After completing the hajj, he spent time with Hadrat Shâh Muḥammad Ishâq Muḥaddith Dehlwî (رحمه الله). He subsequently travelled to Madînah where he recited the salâm with extreme devotion. On the return journey, he spent some time in Makkah and returned to his homeland in 1262 A.H. (1846).

Responsibilities after Khilâfat

After returning from hajj, the people began flocking to him but he was reluctant to allow anyone to take the *bay'at*. Finally, at the insistence of Hâfîz Dâmin Shahîd (رحمه الله), he began accepting people as his *murîds* (disciples). Moulânâ Rashîd Ahmad Gangohî (رحمه الله) was the first amongst the 'Ulamâ to become his *murîd*. Besides the general masses, many 'Ulamâ became his disciples. Having *murîds* of the calibre of Moulânâ Qâsim Nânotwî (رحمه الله), Moulânâ Rashîd Ahmad Gangohî (رحمه الله), Moulânâ Muhammad Ya'qûb (رحمه الله) – the first *ustadh* of Deoband - and Moulânâ Fayḍul Hasan Sahâranpûrî (رحمه الله) amongst others, speaks volumes about his grand status and spiritual position.

Among his disciples, he had the greatest attachment to Moulânâ Qâsim Nânotwî (رحمه الله). Hâjî Imdâdullâh (رحمه الله) used to say that just as how Moulânâ Rûmî (رحمه الله) was the tongue of Shams Tabrez (رحمه الله), similarly, Moulânâ Qâsim Nânotwî (رحمه الله) was his tongue. Whatever came in Hâjî Imdâdullâh's heart, Moulânâ

Qâsim (رحمه الله) would utter it. Due to Hâjî Imdâdullâh (رحمه الله) not knowing the terms, he was unable to express them.

The Revolution of 1857

The Muslims ruled India for six hundred years but they never interfered in the religious affairs of the non-Muslims. But when the British ruled, there was total oppression and they intended to make it a Christian colony. The priests had full permission to propagate and were greatly assisted by the English rulers. School and college teachers were generally priests. Bible lessons were compulsory.

During this revolution, jihad was announced and Hâjî Imdâdullâh (رحمه الله) was appointed the *amîr* (leader) of the jihad. The 'Ulamâ fought the British bravely in Shâmlî where Hâfîz Dâmin Shahîd (رحمه الله) was martyred. The British gradu'ally gained control of Thana Bhawan and other places. They killed any scholar that was to be found and burnt his house. The Khânqâh Imdâdiyyah was also burnt to the ground. Moulânâ Gangohî (رحمه الله) was arrested and a warrant of arrest was issued for Moulânâ Qâsim Nânotwî (رحمه الله). Hâjî Imdâdullâh (رحمه الله) went into hiding until 1276 A.H. (1859) when he emigrated to Makkah at the age of 43. His escape was miraculous in that he spent more than two years by some of his *murîds* before reaching Arabia. He went via Sindh and Karachi to Makkah. He

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performed his first hajj in 1261 A.H. Allâh put him through a very tough test in Makkah. At one stage he had to go nine days without food. Even acquaintances would not lend him any money. He managed to survive on Zamzam water and realized that this was a test from Allâh. Thereafter help from the unseen would arrive. Every month somehow or the other, he would receive 100 riyals.

Marriage

In 1281 A.H. he married Bîbî Khadîjah when he was 48 years old. After her death, he married a widow but due to being blind, she was unable to serve him. He married Bîbî Amatullâh at her request so that she could serve him. None of his wives bore him any children.

Hâjî Imdâdullâh (رحمه الله) had a very accommodating attitude. All kinds of people from different schools of thought were his murîds. He never rebuked anyone for belonging to a particular sect. His aim was merely to reform them. Once a ghair muqallid became his murîd and soon thereafter stopped reciting Âmîn loudly and raising his hands at the time of rukû (*rafa' yadain*). Hâjî Imdâdullâh (رحمه الله) asked him, "Have you done it out of your own desire or due to me? If you have done it for my sake, then don't do so. Why should I become a cause for the abandoning of a sunnat. This is also sunnah and that is also a sunnah. And if you have done it of your own free will, then it is okay." He replied that he did it from his own free will. This incident clearly indicates his

broad-mindedness and this was the reason why all kinds of people turned to him for reformation.

Achievements

People from many countries benefited from his company while he was in Makkah. He used to deliver lessons on *Diyâul Qulûb*, a book of taṣawwuf and on the *Mathnawî* of Moulânâ Rûm (رحمه الله). Although Hâjî Imdâdullâh (رحمه الله) had very little formal education, due to his sincerity and practice on Sharî'at, he was granted divine knowledge. Allâh had opened the secrets of Sharî'at for him. He could solve intricate issues very easily. Anyone wanting to understand the depth of his knowledge merely has to read some of his books like *Sharḥ Mathnawî*, *Maktûbât* and *Malfûdhât*.

Many distinguished 'Ulamâ came into his service. There were approximately seven to eight hundred 'Ulamâ who were his disciples. Very few Mashâikh have had such a large number of 'Ulamâ as disciples in the entire history of Islam. Hadrat Thânwî (رحمه الله) used to say that the 'Ulama were non-entities in front of Hâjî Imdâdullâh (رحمه الله). Such was his knowledge. He was thus rightfully given the title of 'Sheikhul Mashâikh' (the spiritual mentor of all mentors). All Arabs and non-Arabs regarded him unanimously as a saint.

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Miracles

People witnessed many miracles during the life of Hâjî Imdâdullâh (رحمه الله). While the British were arresting the 'Ulamâ during the revolution of 1857, a warrant of arrest was also issued for Hâjî Imdâdullâh (رحمه الله). Someone reported to the collector of Ambâlah that Hâjî Imdâdullâh (رحمه الله) was hiding in the stable of Rau Abdullâh, the head of Pinjlâsah. The British collector himself went to Rau Abdullâh's house and requested to see his horses telling him that he heard of their great pedigree. The people were terrified as Hâjî Imdâdullâh (رحمه الله) was in the stable and there was no way of informing him. The stable doors were opened. When the collector entered, he saw a bed, a musallâ and a jug of water for wudû. The ground was still wet with the water that had been used for wudû. However, Hâjî Imdâdullâh (رحمه الله) was nowhere to be seen. The collector had to return disappointed. After the Englishman had gone, the people found Hâjî Imdâdullâh (رحمه الله) once more there.

There were many such incidents like this that took place during Hâjî Imdâdullâh's life. Although many miracles were manifested by him, he never regarded a *karâmat* as proof of taṣawwuf and asceticism.

Demise

Hâjî Imdâdullâh (رحمه الله) became so weak in his final illness that he could not even turn on his side. He passed

away on 13 Jumâdal Ukh râ 1317 A.H. (1896) at the age of 84. He had spent approximately forty years of his life in Makkah. He was buried in the graveyard of Makkah, Jannatul Ma'lâ, adjacent to Moulânâ Rahmatullâh Kîrânwî (رحمه الله). ❀

الحمد لله رب
العالمين

Moulânâ Rashîd Ahmad Gangohî

(Rahimahullâh)

Birthplace

Gangoh is an old village of the district Saharanpur in India. Situated approximately 16 miles from Saharanpur, it has been the birthplace of many a devout saint. Hadrat Moulânâ Rashîd Ahmad Gangohî (رحمه الله) was born in Gangoh on 6 Zul Qadah 1244 A.H. in the house of his father, Moulânâ Hidâyat Ahmad Sahib (رحمه الله). He was from the lineage of Hadrat Abû Ayyûb Ansârî رضي الله عنه.

Education

He obtained his initial education from a Miâjî of Gangoh. Thereafter he learnt Arabic and Persian under Moulânâ Inâyat Sâhib (رحمه الله) and Moulânâ Muhammad Taqî Sâhib (رحمه الله). In 1261 A.H. he travelled to Delhi in search of knowledge. He studied some books by Qadî Ahmadud-dîn Panjâbî (رحمه الله) for a few days after which he presented himself in the service of Moulânâ Mamlûk 'Alî Sâhib (رحمه الله). Here he began studying with great devotion. Moulânâ Qâsim Nânotwî (رحمه الله) had already reached Delhi in 1260 A.H. and was serving Moulânâ Mamlûk 'Alî (رحمه الله).

After a few days, these two pinnacles of knowledge and virtue came together and remained companions until death. They stayed in the company of Moulânâ Mamlûk

'Alî (رحمه الله) for a long period during which they studied thoroughly and mastered all the difficult works of logic just as a hafîz recites the Qur'ân verbatim. Both students became famous in Delhi for their intelligence and quick wittedness. It was for this reason that they were adored by their tutors especially Moulânâ Mamlûk 'Alî (رحمه الله). If they became ill, he would visit them and teach them at their residence.

Devotion

It is amazing to note that Moulânâ Rashîd Ahmad (رحمه الله) only spent four years in Delhi, yet he achieved such a vast amount of knowledge. Undoubtedly he was extremely intelligent but he was also diligent. He used to be so engrossed in his studies that if someone took the food away that was placed next to him, he would not even realize it. On many occasions it so happened that whilst reading some Kitab, he slept away and in the morning he would realize that he did not have his supper.

Gradu'âtion

Moulânâ Gangohî (رحمه الله) studied hadith under the final "lamp" of the Waliullâh family namely, Shâh 'Abdul Ghanî Muhaddith Delhwî (رحمه الله). At the tender age of 21, Moulânâ Gangohî had completed all his formal education and returned home. During the same year, he married his uncle's [Moulânâ Muhammad Taqî Sâhib (رحمه الله)] daughter who was 15 at the time. Her father was his teacher and a pious saint. After Moulânâ's return

from Delhi, he had a strong desire to teach someone. Allâh ﷻ fulfilled this urge of his in the form of Sayyid Mumin 'Ali.

Medicine

Once when his mother's aunt fell ill, his uncle Moulânâ Muhammad Taqi (رحمه الله), who was a hakîm, attended to her but her condition did not improve. His mother's aunt told Moulânâ Gangohî (رحمه الله) who was 22 years of age at the time that he was a learned person and should find some cure for her illness. Her remark encouraged him to study *hikmat* (the ancient art of medicine). After studying for a while, he formed an opinion about her illness and told his uncle about it. His uncle, knowing the youngster's sharp-wittedness was forced to ponder and eventually expressed his ecstasy over the diagnosis which was correct and the lady recovered rapidly.

From this incident, his fame spread and people with all kinds of ailments began flocking to him from far and wide. He surpassed all the *hakîms* of his time and did a great service to the community. He continued practising as a *hakîm* until his son, Moulânâ Hakîm Mas'ûd Ahmad Sâhib (رحمه الله) qualified as an expert in the field and continued in his fathers footsteps.

Bay'at

On one of his journeys to Thâna Bhawan, he met the great spiritual mentor Hâjî Imdâdullâh (رحمه الله) to whom

he pledged his allegiance. After taking the pledge, he began making *dhikr*. On the eight day, Hâjî Imdâdullâh (رحمه الله) said to him, "Miâ Rashîd Ahmad, Allâh has granted you the favour which He granted me. Now it is your duty to increase it."

Khilâfat

After 42 days, he asked for permission to return home. At the time of bidding him farewell, Hâjî Imdâdullâh Sâhib (رحمه الله) granted him *khilâfat* with the following words, "If anyone requests to take pledge at your hands, let him do so."

Ask Mûsâ (عليه السلام) about the Dîn of Allâh,
He went for fire and received prophethood.

Dedication

After achieving this great bounty of Allâh, he returned to Gangoh and re-inhabited the Khânqah of Shâh 'Abdul Quddûs Gangohî (رحمه الله) which was lying desolate for more than 300 years. There he spent day and night in the remembrance of Allâh. His dedication was unsurpassed. Even during his old-age he was punctual in all his devotions to such an extent that observers used to have pity for him. He used to fast during the day and perform 20 raka'ât *awwâbîn* after Maghrib in which he used to recite about 2 juz (parts) of the Qur'ân. On his way home and while waiting, he used to recite several portions of the Qur'ân. At 2 a.m. he used to rise for Tahajjud. Some

from Delhi, he had a strong desire to teach someone. Allâh ﷻ fulfilled this urge of his in the form of Sayyid Mumin 'Ali.

Medicine

Once when his mother's aunt fell ill, his uncle Moulânâ Muhammad Taqi (رحمه الله), who was a hakîm, attended to her but her condition did not improve. His mother's aunt told Moulânâ Gangohî (رحمه الله) who was 22 years of age at the time that he was a learned person and should find some cure for her illness. Her remark encouraged him to study *hikmat* (the ancient art of medicine). After studying for a while, he formed an opinion about her illness and told his uncle about it. His uncle, knowing the youngster's sharp-wittedness was forced to ponder and eventually expressed his ecstasy over the diagnosis which was correct and the lady recovered rapidly.

From this incident, his fame spread and people with all kinds of ailments began flocking to him from far and wide. He surpassed all the *hakîms* of his time and did a great service to the community. He continued practising as a *hakîm* until his son, Moulânâ *Hakîm Mas'ûd Ahmad Sâhib* (رحمه الله) qualified as an expert in the field and continued in his fathers footsteps.

Bay'at

On one of his journeys to Thâna Bhawan, he met the great spiritual mentor Hâjî Imdâdullâh (رحمه الله) to whom

he pledged his allegiance. After taking the pledge, he began making *dhikr*. On the eight day, Hâjî Imdâdullâh (رحمه الله) said to him, "Miâ Rashîd Ahmad, Allâh has granted you the favour which He granted me. Now it is your duty to increase it."

Khilâfat

After 42 days, he asked for permission to return home. At the time of bidding him farewell, Hâjî Imdâdullâh Sâhib (رحمه الله) granted him *khilâfat* with the following words, "If anyone requests to take pledge at your hands, let him do so."

Ask Mûsâ ﷺ about the Dîn of Allâh,
He went for fire and received prophethood.

Dedication

After achieving this great bounty of Allâh, he returned to Gangoh and re-inhabited the Khânqah of Shâh 'Abdul Quddûs Gangohî (رحمه الله) which was lying desolate for more than 300 years. There he spent day and night in the remembrance of Allâh. His dedication was unsurpassed. Even during his old-age he was punctual in all his devotions to such an extent that observers used to have pity for him. He used to fast during the day and perform 20 raka'ât *awwâbîn* after Maghrib in which he used to recite about 2 juz (parts) of the Qur'ân. On his way home and while waiting, he used to recite several portions of the Qur'ân. At 2 a.m. he used to rise for Tahajjud. Some

people even saw him performing wudû at 1 a.m. He used to occupy himself for 2 ½ to 3 hours in tahajjud salâh.

Abilities

He was an imâm of fiqh and hadîth of his era. He was thoroughly versed in all subjects, but fiqh and hadîth were his specialities. He taught the monumental work, Hidâyah more than 14 times. He taught virtually all the works of the *sihâh sittah* (the 6 canonical works of hadîth). It is difficult to encompass all his exceptional qualities. However it would suffice to mention some of his outstanding students as a measure of his perfection. People like Sheikhul Hind (رحمه الله), Moulânâ Mahmûdul Hasan (رحمه الله), Moulânâ Khalîl Ahmad Sahâranpûrî (رحمه الله), Moulânâ 'Abdur Rahîm Raipûrî (رحمه الله) and Moulânâ Husain Ahmad Madanî (رحمه الله) received his direct tuition.

His spiritual mentor, Hâjî Imdâdullâh (رحمه الله) praises him thus, "If Allâh asks me what I have brought, then I will reply that I have brought Molwî Rashîd Ahmad and Molwî Qâsim Nânотwî."

On another occasion he said, "Molwî Rashîd Ahmad and Molwî Qâsim Nânотwî embody all internal and external sciences. Their companionship should be sought, because men of their calibre are very rare in this age."

When the dreadful incident of 1857 terminated, the British Government hanged or executed any person on

whom it had any doubts. Consequently a warrant of arrest was issued for Hâjî Imdâdullâh, Moulânâ Qâsim Nânотwî and Moulânâ Rashîd Ahmad Gangohî (رحمهم الله). Hâjî Imdâdullâh emigrated to Makkah whilst his two disciples went into hiding. However, due to some spies, Moulânâ Rashîd Ahmad (رحمه الله) was arrested and imprisoned in the notorious Saharanpur jail. Finally, due to lack of evidence he was acquitted. The government did not harm him in the least. This was probably due to the fact that the service of Dîn was predestined for him.

Demise

He wrote Fatâwâ Rashîdiyyah and several other works. Thousands of 'Ulama and Mashâikh quenched their thirst at this well of knowledge and piety. He finally met his Creator on 6 Jumâdath-Thâniyah 1323 A.H. (11 August 1905. ❀



Moulânâ Muḥammad Qâsim Nânôtwî

(Rahimahullâh)

Birth

Hujjatul Islâm, Moulânâ Qâsim Nânôtwî (رحمه الله) was born in Nanota, a small village 12 miles west of Deoband, India. He was from the lineage of the first Caliph Abû Bakr ؓ. He was born in 1248 A.H. His father, Sheikh Asad 'Alî Ibn Ghulâm Shâh (رحمه الله) was extremely pious and punctual in salâh and fasting.

Education

Moulânâ Qâsim (رحمه الله) was intelligent, quick-witted and diligent from a young age. He had learnt the Qur'ân at a very tender age. He achieved his basic education in Persian and Arabic in the district of Deoband. Thereafter in the company of Moulânâ Mamlûk 'Alî Sâhib (رحمه الله), he travelled to Delhi in 1260 A.H. He studied the science of hadîth under Shâh Waliullâh's son, Shâh 'Abdul Ghani (رحمه الله).

Career

After gradu'âting he became a calligrapher. The first script that he wrote and corrected was the Bukhârî Sharîf of Moulânâ Ahmad Alî Sahâranpûrî (رحمه الله). He continued this profession for a considerable period in Meerut and Delhi together with teaching. During his stay

in Meerut, he taught hadith to Sheikul Hind, Moulânâ Mahmûdul Hasan, Moulânâ Ahmad Hasan Amrohî, Moulânâ Muhammad Siddîq Murâdabâdî and Moulânâ Faîdul Hasan Gangohî (رحمهم الله). During this period, he took a pledge at the hands of Hâjî Imdâdullâh Muhâjir Makkî (رحمه الله). After traversing the different stages of taṣawwuf, he was conferred with the *khilâfat*. His spiritual mentor, Hâjî Imdâdullâh (رحمه الله) once said, 'There used to be such people before. Now we don't find such persons anymore.' This is a most extravagant praise from a spiritual mentor for his disciple.

Qualities

He was extremely humble. He always explained a *mas'alah* attributing the answer to someone else. He disliked *imâmat* and always performed salâh as a *muqtadî* (follower). He was a great debater. A study of his debates that have been printed eg. *Maila Khudâ Shanâsî* will reveal the depth of his knowledge. He debated against many a priest and always succeeded.

Jihâd

Moulânâ was included in the party formed to fight the English under the leadership of Hâjî Imdâdullâh (رحمه الله). On one occasion when Sheikh Muhammad Thânwî (رحمه الله) proffered the excuse of lack of equipment for Jihâd, Moulânâ Qâsim (رحمه الله) differed with this view and asked: "Are we less equipped than the companions of

Badr?" On hearing this statement Hâjî Sâhib (رحمه الله) was stirred and delighted. Preparations for Jihâd began. Hâjî Imdâdullâh (رحمه الله) was appointed the amîr, Moulânâ Qâsim (رحمه الله), the commander and Moulânâ Gangohî (رحمه الله), the judge. Thâna Bhawan was declared Dârul-Islâm. (a Muslim state). After Meerut, the battle raged in Delhi and other parts of India. Thâna Bhawan was also engulfed in the flames of this fierce war. Killing was rife. Oil was poured on the houses of the Muslims and they were scorched. Thâna Bhawan soon became a heap of rubble.

Persecution

Moulânâ Qâsim (رحمه الله) and his associates were accused of initiating the conflict in Thâna Bhawan and were consequently arrested. In this way, the sunnat of Yûsuf (عليه السلام) was revived. During this period, the Muslims became targets of brutal torture. The 'Ulama were hanged, some were branded with hot irons, those who were more active were banished, women were molested, the infants and the old were severely oppressed, some were sewn in the skins of pigs and pig-fat was rubbed on their bodies before being executed.

The aim of these trials and tribulations was to destroy the Muslims and forcefully make them embrace Christianity, but the result was nil and the English failed to break the spirit of the Muslims. When this method proved ineffective, another more powerful approach was

adopted. This method included changing the mental outlook of the Muslims by means of education and psychology. History bears witness that such methods proved effective in most cases. Sensing this danger, the far-sighted mind of Moulânâ Qâsim (رحمه الله) decided that the defense against this onslaught also had to be similar. Consequently this perception resulted in the establishment of Dârul-'Ulûm Deoband in 1867 which became a fortress for the preservation of Islam. Dârul-'Ulûm is a perpetual achievement of Moulânâ Qâsim (رحمه الله). The service done by it in the form of preserving Islam, the spreading and publication of Quranic and traditional sciences and the practical training afforded to Muslims is a luminant chapter of our history which future generations can be proud of.

Love

Moulânâ (رحمه الله) had an extreme love for Arabia. When he used to go for hajj, he used to remove his shoes and walk around barefoot saying, "How can I walk with shoes in a place where Nabî's (عليه السلام) blessed feet have trod."

Books

Moulânâ Qâsim (رحمه الله) has several works to his credit. They are of such a high standard that Moulânâ Thânwî (رحمه الله) used to say if these books were translated into Arabic and the authors' name were not mentioned, then it

would have been said that these are the works of Imâm Râzî (رحمه الله) and Imâm Ghazâlî (رحمه الله). The literary content of his works are of such a high calibre that even 'Ulama have difficulty in understanding them.

Hajj

He performed hajj twice. The first one was in the company of Moulânâ Ya'qûb Nânotwî (رحمه الله) in 1277 A.H. The second one was in 1294 A.H. with Moulânâ Rashîd Ahmâd Gangohî (رحمه الله) and other elders. This sun of knowledge and *amal* (practice) eventually set on Thursday 4 Jumâdal Ūlâ 1297.A.H. ❀

والله

سَائِلُ الْجَنَابِ

لَا رَيْبَ فِيهِ

Moulânâ 'Abdul Hayy Lucknowî (*Rahimahullâh*)

Birth

Moulânâ 'Abdul Hayy Lucknowî (رحمه الله) was born in Banda, India on Tuesday 26 Zul Qa'dah 1264 A.H. He was the son of Moulânâ Muḥammad 'Abdul Halîm (رحمه الله) (1285 A.H.), author of many famous works and a great scholar of his time. He was a descendant of Sayyidinâ Abû Ayyûb Anṣârî ؓ.

His predecessors emigrated from Madînah to Hirat, then to Lahore, Delhi and finally to Sihâla and Firangi Mahal near Lucknow. This locality was always inhabited by pious and noble scholars.

Early Education

Moulânâ 'Abdul Hayy (رحمه الله) began memorizing the Qur'ân at the age of five. He was endowed with an astounding memory from childhood to the extent that in his own words, he remembers the time when he was beaten at the age of three.

He initially learnt the Qur'ân by Hâfîz Qâsim 'Alî (رحمه الله). Subsequently his parents relocated to Jaunpur where he continued his hifẓ by Hâfîz Ibrâhîm (رحمه الله). He completed memorising the Qur'ân at the age of ten.

During the period of his hifz, he also studied some Persian books by his learned father.

When he turned eleven, he began his Islamic studies by his father who was at that time teaching in Jaunpur. He learnt all the books from Mizânus Sarf (Arabic Morphology) till Tafsîr Baydâwî, qualifying at the age of seventeen. After the demise of his father, he studied some books in mathematics by his father's teacher, Moulânâ Muḥammad Ni'matullâh (رحمه الله) (1290 A.H).

Outstanding Traits

Allâh ﷻ endowed Moulânâ 'Abdul Hayy (رحمه الله) from childhood with the love of teaching and writing. Any book that he learnt, he would teach it thereafter. As a consequence, he developed an uncanny ability in every subject. There was not a textbook of any subject that remained difficult for him to the extent that he was able to teach books he had not previously studied by any teacher like *Al-Ishârât* of Tûsî, *Al-Ufuqul Mubîn* and *Qânûnut Tibb* etc.

He taught for a while in Hyderabad. Subsequently he left for Lucknow where he remained serving Dîn for the rest of his life. Moulânâ 'Abdul Hayy Ibn Fakhrud-dîn Nadwî (رحمه الله) (1869-1923), the father of Moulânâ Abul Hasan Ali Nadwî (رحمه الله) and the author of *Nuzhatul Khawâtir*, narrates that he attended Moulânâ 'Abdul Hayy's *majlis* several times and found him to be extremely intelligent, erudite, an ocean of knowledge, well acquainted with the

intricacies of Sharî'ah to the extent that he became an internationally recognized scholar. Whenever there was any discussion with scholars, Moulânâ 'Abdul Hayy (رحمه الله) would remain silent until all the scholars had spoken and they would eventually turn to him for a decisive statement. His verdict would be unanimously accepted by everyone. He was one of the wonders of India and no one disputed his matchless virtue.

Teaching and Writing

His students were completely satisfied with his teaching. Moulânâ Ni'matullâh (رحمه الله), his teacher, used to extol his praises generously. Due to his intense love for writing, he wrote more than a 100 books on many subjects like Arabic Grammar, Morphology, Logic, History, Jurisprudence, Hadîth etc. Some of his works presently available are:

الفوائد البهية في تراجم الحنفية ، النافع الكبير ، طرب
الأمائل بتراجم الأفاضل ، تحفة الأخيار في إحياء سنة سيد
الأبرار ، عمدة الرعاية في حل شرح الوقاية ، السعاية ،
التعليق الممجّد على موطأ الإمام محمد ، الأجوبة الفاضلة
للأسئلة العشرة الكاملة ، الرفع والتكميل في الجرح والتعديل

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He was offered the post of justice after his father's demise but he refused, considering the dangers of the occupation and being satisfied with the little secular

possessions he had. He felt that had he accepted the offer, it would have impeded his teaching and writing career.

One of the great bounties of Allāh ﷻ on him was his excellence and compatibility with the science of hadīth and jurisprudence of hadīth.

He always chose a moderate path, accepting the view of the jurists as long as there was adequate proof from the Qur'ān and hadīth.

Allāh ﷻ also granted him the ability to see true dreams in which he would be given some indications. He saw Sayyidinā Abū Bakr, Umar, Ibn Abbās, Fâtimah, Âishah, Umme Habîbah, Mu'âwiyah ؓ in his dreams and he also met Imâm Mâlik, Shamsud-dîn Sakhâwî, Suyûtî and other scholars (in his dreams) from whom he benefited as mentioned in a separate book on this topic.

The Journey for Hajj

He performed hajj with his father in 1299 A.H. They travelled in Rajab from Hyderabad and embarked on a ship from Bombay in Sha'bân. Due to inclement weather, they were unable to land at Jeddah and had to alight at Lîs from where they travelled on land for four days before reaching Makkah at the end of Ramadân. They returned after hajj to Bombay in Rabî'ul Awwal and from there to Hyderabad in Jumâdal Ūlâ. He performed a second hajj in 1292 A.H.

The Muftî of Makkah, Sheikh Ahmad Ibn Zain Dahlân (رحمه الله) granted him permission for all the asnâd (chains of narration) of Al-Hidâyah of Marghînânî as well as what he had learnt from all his teachers. He was also granted permission by Muftî Muḥammad Ibn 'Abdullah Hanbalî (رحمه الله) of Makkah, Sheikh Muḥammad Ibn Muḥammad Al-Gharbî (رحمه الله) and Sheikh 'Abdul Ghanî Dehlwî (رحمه الله).

Demise

He passed away in Rabî'ul-Awwal 1304 A.H. at the young age of 39 and was buried in the graveyard of his ancestors. ❀



لَا إِلَهَ إِلَّا اللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ

Sheikhul Hind

(*Rahimahullâh*)

Moulânâ Mahmûdul Hasan (رحمه الله), more popularly known as Sheikhul Hind (The Sheik of India), was born in 1268 A.H. (1851 A.D) in Barelli. His father, an erudite scholar of Dîn, Moulânâ Zul Fiqâr 'Alî Sâheb (رحمه الله) was a deputy inspector of the Madâris and was stationed in Barelli at that time. His actual home town was Deoband. He was from the lineage of the third Khalîfah, Hadrat 'Uthmân ؓ.

Education

His education began at the age of 6. He learnt the Qur'ân by Miâjî Manglorî and the basic Persian books by Moulânâ 'Abdul Latîf Sâhib (رحمه الله). After completing his Persian studies, he began his Arabic studies under the astute guidance of his uncle, Moulânâ Mehtâb Alî Sâhib (رحمه الله).

On 15 Muharram 1283 A.H. Moulânâ Qâsim Nânotwî (رحمه الله) established Dârul 'Ulûm Deoband in the famous Chatta Musjid and Moulânâ Mahmûdul Hasan (رحمه الله) became the first student. The first ustad was Mullâ Mahmûd (رحمه الله). Sheikhul Hind (رحمه الله) completed the Sihâh Sittah thereby qualifying in 1286 A.H..

Teaching

In 1288 AH he began teaching in Dârul 'Ulûm. Initially he taught the basic kitâbs, but as his intelligence and capabilities became apparent, he was given the higher subjects to teach until 1305 AH when he was appointed the Sheikhul Hadith. He offered his noble service to the Dârul 'Ulûm until 1333. AH. During his 44 years of teaching, thousands of students quenched their thirst for knowledge at this profusely overflowing "ocean of knowledge". He also taught during his stay in the Malta Prison and in Makkah and Madînah. His students, which number in the thousands, spread far and wide dispersing the knowledge and illumination they received from their mentor. Some of his outstanding students were:

Moulânâ Ashraf 'Alî Thânwî, Moulânâ Husain Ahmad Madani, 'Allamah Shabbir Ahmad Uthmânî, 'Allamah Anwar Shâh Kashmîrî, Muftî Kifâyatullâh, Moulânâ Asghar Husain, Moulânâ Ubaidullâh Sindhî, Moulânâ 'Izâz Alî Deobandî and Moulânâ Habibur Rahmân Uthmânî (رحمهم الله).

Qualities

Moulânâ was very pious from a young age. Together with that, the love and attachment of Moulânâ Qâsim Nânotwî (رحمه الله) and the attention of Moulânâ Rashîd Ahmad Gangohî (رحمه الله) elevated him onto the throne of spiritual illumination. Being pleased with his literary and spiritual merits, Hâjî Imdâdullâh (رحمه الله) granted him

khilâfat (successorship) which he also obtained from Moulânâ Rashîd Ahmad Gangohî (رحمه الله).

Moulânâ devoted most of his time in teaching and writing. He never neglected his optional devotional acts of *dhikr*, *murâqabah* and *tahajjud*, to the extent that even during the bitterly cold nights of Malta when it used to snow, there was no change in his daily routine and he continued performing *wudû* with ice-cold water. Because of his bladder illness, he had to perform *wudû* several times in one night.

Political Activities

In 1857, a movement popularly known as *Reshmî Rûmâl* was formed to fight the British. Sheikhul Hind (رحمه الله) played an important role in advancing this movement. He made Kabul the headquarters. In 1330 A.H. he played a dominating role in the battle of Balqân by assisting the Turks and sending them large sums of money. In 1327 A.H. he laid the foundation of the *Jam'iatul Anşâr*. He was chosen the *amîr* whilst Moulânâ Ubaidullâh Sindhî (رحمه الله) was appointed the secretary. Three conventions were held in Muradabad (1329), Meerut (1330) and Shamla (1331) which caused a stir throughout India and jolted the British government.

He united the Muslim rulers, Galib Pasha and Anwar Pasha amongst others to attack India. During his stay in Madînah, he met Anwar Pasha, Minister of War for the Turkish government and Jamal Pasha who was

commander of the Fourth Division of the Turkish Army and enlightened them on the situation in India. They promised to assist the Muslims in freeing India from the clutches of the oppressive British government.

During a gathering of 'Ulamâ in Masjidun Nabawî, Sheikhul Hind (رحمه الله) and Moulânâ Ahmad Alî Sahâranpûrî (رحمه الله) were requested to address the audience but declined proffering the excuse of not being fluent in Arabic. However, Moulânâ Husain Ahmad Madanî (رحمه الله) who was also present, delivered an inspiring talk by highlighting the significance of *jihâd*. This discourse was greatly appreciated by the attending dignitaries.

The Turkish Ministers were requested to give a written statement of their desire to participate in the emancipation of India. They complied with this request. These documents were to be despatched to all the headquarters in India. Extreme caution had to be taken because the British spies and intelligence officers were extremely alert and nothing could reach India without their scrutiny. A special wooden box was made and these documents were carefully concealed within the planks. The box was filled with clothes and sent with Moulânâ Hâdî Hasan (رحمه الله) who was given instructions where to deliver it. When his ship reached Bombay, the C.I.D. and police officials were expecting Sheikhul Hind (رحمه الله) to be on board. Sheikhul Hind's associates were thoroughly searched. A close companion of Sheikhul Hind (رحمه الله)

who was waiting at the docks, met Moulânâ Hâdî Hasan (رحمه الله) and told him to hand over the box so that it could be taken out with the luggage of the other ordinary passengers. In this way the box escaped the scrutiny of the officials and it reached its destination safely.

While Sheikhul Hind (رحمه الله) was still in Makkah, the month of hajj approached and he decided to delay his departure to India till after hajj. A close relative of his was sent with some cash to deliver to Sheikhul Hind (رحمه الله). Being a close relative, Moulânâ trusted him and told him all the details of their schemes. He was also told the secret of the box and where the photocopies of all the documents were sent. When this relative returned to India after hajj, he was arrested under suspicion and sent to llâhabâd prison. Unfortunately, he was timid, inexperienced and this was the first time he was arrested. Furthermore the C.I.D. officers who interrogated him in llâhabâd were expert psychologists. They threatened and taunted him and used all methods at their disposal to extract all the secret information he withheld. He submitted all what he knew. In short the C.I.D. obtained the keys to the treasure.

Meanwhile in Makkah, Sheikhul Hind (رحمه الله) and his companions were arrested for not signing a fatwâ that contained facts which were contrary to the Shariat. They were sent under armed guard to Jeddah where they remained for a month. Thereafter they were sent to a jail in Egypt where the interrogation was conducted by an Englishman who spoke fluent Urdu. He had with him

voluminous files detailing all Sheikhul Hind's plans and strategies. It was only then that Sheikhul Hind and his companions realized that they had been betrayed by one of their own men.

After one month in the Egyptian prison, they were sent under armed escort on 16 February to Malta, where they were imprisoned for approximately three years and two months. During his imprisonment in Malta, he began translating the Qur'ân which was completed in a year. Explanatory notes till the fourth chapter were also compiled in this period. At the time of their release, all the Turkish officers who were not released as yet, gathered and expressed their love and sympathy. Sheikhul Islâm Khairud-dîn Âfandî (رحمه الله) raised his hands and made du'â. All the officers followed suit and the air was filled with the sound of *âmîn*. Many high ranking officials and wealthy men had left Malta before this, but never was there such a huge gathering for anyone nor the expression of so much devotion. There were many British officers present who were amazed at the scene.

Moulânâ Husain Ahmad Madanî (رحمه الله) writes in his autobiography that European nations admire and respect a person that sacrifices himself for his country and his people even though in politics he may be their enemy. Many high-ranking British Officers used to come to the Malta prison. On seeing Sheikhul Hind (رحمه الله) from a distance, they used to remove their hats out of respect and greet him. They used to stand respectfully and speak

to him. Hadrat Sheikhul Hind (رحمه الله) never even used to stand up. In fact, sometimes he used to remain occupied in the translation of the Qur'ân which he was compiling. However these officers used to respectfully stand and observe him. On the contrary, even an ordinary Englishman would never respect any high ranking Indian Government official or minister. This was respect and honour not due to any material status but granted solely by Allâh ﷻ to His humble servants.

On their return to Bombay on 8 June 1920, they were met by many 'Ulamâ and dignitaries including Mahatma Gandhi. From Bombay he left for Deoband, after which he participated in many conferences and his urge to continue his efforts intensified.

Illness And Demise

However Sheikhul Hind's health continued to deteriorate all the time. He suffered from rheumatism and piles. Dr. Ansârî (رحمه الله) of Delhi was treating him. After the Jalsa of Aligarh in 1339 AH. he went to Delhi. Till the 14 Rabî'ul Awwal his fever increased and his condition became very serious until the 18 Rabî'ul Awwal when he finally departed from this temporary abode. Moulânâ Shabbir Ahmad Usmani (رحمه الله) relates that Sheikhul Hind (رحمه الله) opened his eyes for a while and looked up saying,

"I regret dying on my bed. My desire was to have been on the field of jihâd against the enemy and my body should be shattered in pieces."

Thereafter he said "Allâh, Allâh" seven times. Hâfiz Muḥammad Ilyâs (رحمه الله) recited Sûrah Yâsîn. When the sûrah was about to be terminated, Hadrat Sheikhul Hind (رحمه الله) straightened his body himself, opened his eyes slightly, and recited:

اليه ترجعون

and closed his eyes forever.

Hakîm Muḥammad Ḥasan (رحمه الله), the brother of Sheikhul Hind (رحمه الله), with the assistance of some students, performed the ghusl. The news spread rapidly in Delhi and both the Muslims and the Hindus began closing their shops. Thousands began to gather at Dr. Ansari's bungalow. The janâzah salaât was performed in a nearby field and was thereafter taken to the station where janâzah salâh was performed once again. There was now a crowd of approximately 20 000. The train left Delhi at 2.30 pm. and janâzah salât was performed en-route in Meerut. The janâzah reached Deoband at 7.30 pm. Never was such a large crowd seen in Deoband for any janâzah before. Hakîm Muḥammad Ḥasan (رحمه الله) performed the janâzah after Fajr salâh. The janâzah was then taken to the graveyard and laid to rest eternally in the proximity of Sheikhul Hind's teacher. ❀

الله الله الله

Moulânâ Khalil Ahmad Saharanpuri

(Rahimahullâh)

Birth

Born in Safar 1269 (A.H.), December 1852 (A.D.) in the Nanota district of Saharanpur, Moulânâ Khalîl Ahmad (رحمه الله) was a distinguished member of the Ayyûbî family of Anbeta. His mother was the sister of Moulânâ Muhammad Ya'qûb Nânôtwî (رحمه الله) and the daughter of the eminent Ustâd, Moulânâ Mamlûk 'Alî Sâhib (رحمه الله).

Education

When he was five years old, Moulânâ Mamlûk 'Alî (رحمه الله) himself made his Bismillah and began his Qâ'idah, thus initiating his Islamic education. Due to his natural capabilities and profound intelligence, he completed the Qur'ân rapidly and began his Urdu education. When he heard of the establishment of Dârul 'Ulûm Deoband in 1283 A.H. and that the main teacher was his uncle Moulânâ Muhammad Ya'qûb Sâhib (رحمه الله), he took permission from his parents and proceeded to Deoband.

Six months later, the institute Mazahirul 'Ulûm was founded in Saharanpur with Moulânâ Mazhar Nânôtwî (رحمه الله) as the head-ustâd. Although Moulânâ Khalîl Ahmad (رحمه الله) was being well trained by his uncle in Deoband, it was divinely decreed for him to gain his knowledge from the institute which was later going to

flourish under his astute supervision. Hence he was not satisfied in Deoband and decided to proceed to Saharanpur where he studied hadîth, tafsîr and fiqh under Moulânâ Mazhar Sâhib (رحمه الله) and the remaining subjects by the other ustâds. At the tender age of 19, he qualified in 1288 A.H.. His burning desire to master literature took him to a college in Lahore where he studied under Moulânâ Faîdul Hasan Sahâranpûrî (رحمه الله) who was the professor of oriental sciences.

Career

After completing his studies at Lahore, he was appointed assistant ustâd at Mazâhirul 'Ulûm. When there arose a need for an ustaad at Manglor Arabic Madrasah, he was sent there as the head-ustaad. Thereafter he also taught in Bhopal, Bahawalpur, Barelli and Deoband. Eventually in 1344 (A.H.) at the age of 45, he was appointed the head ustâd at Mazâhirul 'Ulûm in Saharanpur. He was the primary cause of this institute achieving great heights during this period.

Spiritual Phase

Although he had completed his formal studies, he remained in search of "ma'rifat" - the recognition of Allâh which transforms words and knowledge into action. Consequently his keen eyesight fell upon the great luminary of his time, Moulânâ Rashîd Ahmad Gangohî (رحمه الله). One reason for turning to him was that his ustâdh, Moulânâ Muhammad Mazhar (رحمه الله),

notwithstanding all his outstanding qualities and erudition, used to attend the gathering of Moulânâ Gangohî (رحمه الله). After taking a pledge at the hand of Moulânâ Gangohî (رحمه الله), he continued teaching and spent his spare time in *dhikr*. He presented an example of unmatched steadfastness. Whether on journey or at home, the demise of a son or daughter, nothing interfered with his routine. He continued reciting the Qur'ân in tarâwîh till the age of 72 notwithstanding all physical aches and weaknesses.

In Makkah

When Moulânâ Khalîl (رحمه الله) proceeded for his second *hajj* to Makkah, his spiritual mentor, Moulânâ Gangohî (رحمه الله) wrote to his murshid Hâjî Imdâdullâh (رحمه الله) saying, "Molwî Khalîl Ahmad will present himself. Hadrat will be pleased to note his condition."

Consequently when Moulânâ Khalîl Ahmad (رحمه الله) arrived, Hâjî Imdâdullâh (رحمه الله) was extremely satisfied with his spiritual condition. At the time of his departure, Hâjî Imdâdullâh (رحمه الله) embraced him, placed his turban on Moulânâ Khalîl's head and granted him *khilâfat* (successorship). On his return to Gangoh, he humbly handed these gifts to Moulânâ Gangohî (رحمه الله).

In Madînah

On 16 Shawwâl 1344 A.H. he took 1½ years unpaid leave and left for Madînah. A very large group of people accompanied him on this journey. While undertaking this journey, he did not have the intention of emigrating but upon reaching Hijâz, decided to do so. During this period, upon the insistence of certain 'Ulamâ of Madînah, he began teaching Sunan Abî-Dâwûd. During his stay in Madînah, he continued writing "*Badhlul-Majhûd*". After its completion, he said, "I made three du'âs to Allâh of which two have been accepted:

1. To see an Islamic government controlling Makkah with my own eyes.
2. To complete the kitâb, *Badhlul-Majhûd*.
3. To be buried in proximity to Nabi ﷺ.

Demise

Seven months and 24 days after completing *Badhlul-Majhûd*, he passed away on 15 Rabî'uth Thâni 1346 A.H. after 'Asr and was buried in close proximity to the graves of the Ahle Bait. It is astoundingly strange that the 1½ years leave which he took from Madrasah Mazâhirul-'Ulûm, was the exact amount of his life that remained, not a day more, not a day less. This leave terminated on 16 Rabî'uth-Thâni 1346 and there was one hour left for sunset when he passed away. In this way his third du'â was also accepted. Besides this, hundreds of his du'âs were accepted as has been witnessed by his close associates.

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Rank

The words of Hâjî Imdâdullâh (رحمه الله) in a letter to him suffice to indicate his high rank: "You are the pride of my *silsilah*. I am extremely pleased with you." *Allâhu-Akbar*, what a weighty praise from the grand spiritual mentor! Sheikhu'l Islam, Moulânâ Zafar Ahmad Uthmânî (رحمه الله) relates that once during hajj when Moulânâ Khalîl Ahmad (رحمه الله) entered the haram for *tawâful qudûm*, Moulânâ Muhibbud-Dîn (khalîfah of Hâjî Imdâdullâh) (رحمهم الله) remarked,

"Look, who has entered the haram because it has become illuminated with so much nûr (spiritual effulgence)."

When Moulânâ Khalîl Ahmad (رحمه الله) completed his *tawâf* and approached Moulânâ Muhibbud-Dîn (رحمه الله), the latter remarked "Oh! It is you that has filled the whole haram with nûr."

In short, Moulânâ was a great Muhaddith, faqîh and Sheikhe-kâmil of his time. Many of his successors and students were great scholars and men of virtue, some of whom are Moulânâ Yahyâ Kandhelwî, Moulânâ 'Abdullâh Gangohî, Moulânâ Faîdul Hasan Gangohî, Moulânâ Zafar Ahmad Uthmânî, Moulânâ Ilyâs Kandhelwî, Moulânâ Fakhrud-Dîn, Muftî Jamîl Ahmad Thânwî, Moulânâ Badre-Âlam and Moulânâ Zakariyya Kandhelwî (رحمهم الله). May Allâh ﷻ bless their souls. ❀

Moulânâ 'Abdur Rahîm Raipûrî

(Rahimahullâh)

Early Life

Moulânâ 'Abdur Rahîm Raipûrî (رحمه الله) was a very learned and pious scholar of his time. His father, Râo Ashraf 'Alî Khân was a land baron of the Rajput family but he made Raipur, which is approximately 20 miles from Saharanpur, his home town.

Moulânâ 'Abdur Rahîm (رحمه الله) obtained his initial education in Tigri in East Punjab. Thereafter he learned Arabic and Persian in Rampur and at Mazâhirul 'Ulûm in Saharanpur. From a tender age he was inclined towards Taṣawwuf. He was most fortunate in receiving the attention of the pious elders. When Hâjî Imdâdullâh (رحمه الله) was emigrating to Makkah, Moulânâ 'Abdur Rahîm (رحمه الله) was 3 years of age. Râo Ashraf was one of the devoted servants of Hâjî Imdâdullâh (رحمه الله). Moulânâ Âshiq Ilâhî (رحمه الله) writes,

"He (Moulânâ 'Abdur Rahîm رحمه الله) was an embodiment of virtue. In my knowledge, he is the only one in whose heart, the seed of Hadrat Gangohî's love was embedded from the time of birth. When Hadrat Gangohî (رحمه الله) was on his way to Panjlâsa and stopped over in Tigri, he was the guest of Râo Ashraf. Moulânâ 'Abdur Rahîm (رحمه الله) was 3 years old at the time. Hadrat Gangohî (رحمه الله) expressed his love for the child, placed his hand on

his head and made du'â for him. From that time onwards he had a close affinity for Hadrat Gangohî (رحمه الله). From childhood he began visiting Gangoh and imbibing virtues from the noble company of Hadrat Gangohî (رحمه الله) until eventually he took bay'at at his hands and Hadrat Gangohî (رحمه الله) made him Mujâz-e-Bay'at (permission to allow people to take bay'at)."

Career

He was also made the patron of Madrasah Mazâhirul 'Ulûm with the likes of Hadrat Thânwî (رحمه الله) and Hadrat Sheikhul-Hind (رحمه الله). Another great achievement of his was his participation in the movement "Reshmî Khutû't", the details of which are mentioned in Naqshe-Hayât – the autobiography of Hadrat Moulânâ Husain Ahmad Madanî (رحمه الله).

He had a tremendous love for the Qur'ân and imparting its knowledge. It is mentioned in *Tazkiratul-Khalîl* (p.248) that in Ramadân he used to spend the entire day reciting the Qur'ân. Of the 24 hours, perhaps he only slept for an hour. Sheikh Zakariyâ (رحمه الله) says that he used to exert himself in Ramadân to such an extent that the onlookers used to feel pity. His Iftaar and Sehri barely consisted of two cups of tea and half or one piece of *roti*. He used to recite the Qur'ân in tarâwîh himself. This normally took him 2 - 2½ hours to complete. When he became weak, he used to listen to the recital of the

Qur'ân and besides his own *khatm* (completion), he used to listen to another 3 to 4 *khatms*.

Trust in Allâh

He established a Madrasah in his garden – an embodiment of tawakkul (trust in Allâh). There was no question of a collection drive nor was there any *waqf* land. The simplicity of the masjid and madrasah reminded one of the era of prophethood. The small children of the village came here for their religious education. Arrangements for their food were made at the madrasah. Once it so happened that all the supplies of wood and dough ran out. The superintendent informed Moulânâ 'Abdur Rahîm (رحمه الله) who said, "Allâh is the Provider. He will make arrangements." Saying this he remained silent. It was not even morning yet when the students who went to the river to bath came running to Moulânâ and told him that the river was overflowing with wood. Moulânâ's countenance beamed with joy and he said, "The noble Sustainer has sent your provisions. Go and gather as much as you can." The students began gathering the wood earnestly and within two hours there was such a huge pile that it became impossible to bring more. Now there was still a need for dough. After two hours, the postman came with a money order for 150 rupees. It was addressed to the madrasah to use for their expenses. In short the madrasah continued functioning with this type of trust in Allâh ﷻ.

Qualities

Sheikh Zakariyâ (رحمه الله) says that he first visited Hadrat Raipûrî (رحمه الله) with his father, Moulânâ Yahyâ (رحمه الله) when he was about eleven years old. Hadrat (رحمه الله) had a special attachment for him. He told the servant to hand over all the sweetmeats to him. He was taken to visit all the neighbouring areas. Hadrat (رحمه الله), who was a good swimmer also taught him how to swim. Sheikh Zakariyâ (رحمه الله) has mentioned in his autobiography that Moulânâ 'Abdur Rahîm's entire life was one of humility. His humility was proverbial among all the elders. Once Moulânâ Thânwî (رحمه الله) went to Raipur and after observing Hadrat Raipûrî (رحمه الله) remarked, "Allâhu Akbar! Humility flows from every leaf of the trees of this garden."

Hajj

On his final journey of hajj, about 70 to 80 people accompanied him. After reaching Bombay they were told that there were only 12 seats left. Moulânâ (رحمه الله) bought the tickets for 12 of his companions and remained for 15 days in Bombay with his son, daughter-in-law and other companions till the arrival of the next ship.

During the course of the journey, his son 'Abdur Rashîd contracted diarrhoea and it was so severe that he could hardly move. Nonetheless, he somehow managed to complete his hajj. Although his only son was in so much

difficulty, Moulânâ (رحمه الله) was engrossed in the welfare and comfort of his travelling companions and disregarded his own comfort.

On the return journey, 'Abdur Rashîd passed away near Aden. Janâzah salâh was performed on board the ship and his body was lowered into the sea. Moulânâ 'Abdur Rahîm (رحمه الله) had such self-control, patience and forbearance that he did not give the slightest inclination that his son had passed away.

Demise

Moulânâ 'Abdur Rahîm's illness was extremely long. It lasted for seven to eight years. His condition grew worse by the day. Hakîm Jamîlud-dîn Nagînwî (رحمه الله) was his physician. He used to come every now and again and stay for several days at a time. Every type of medication was tried but instead of bringing relief, his condition deteriorated. During this period, Moulânâ Yahyâ (رحمه الله) used to visit him regularly. During the final stage of his illness, Hadrat (رحمه الله) lived in Peelo, a picturesque village which lies between Bhutt and Mirzapur. This village was bought by Shâh Zâhid Hasan from the English. It had extremely suitable weather and was in close proximity to the doctors. Hadrat (رحمه الله) passed away in this village in 1337 A.H.(1919) and his body was brought to Raipur. He was buried in the garden in which he resided. May Allâh shower him with mercy. ❀

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Mufti 'Azîzur-Rahmân 'Uthmânî

(Rahimahullâh)

Hadrat Mufti 'Azîzur-Rahmân Sâhib (رحمه الله) was the "lamp" of the Uthmânî family of Deoband. This family was from the lineage of Hadrat 'Uthmân (رحمه الله). His father, Moulânâ Fadlur-Rahmân 'Uthmânî (رحمه الله) was a learned scholar, expert linguist of Urdu and a deputy inspector of the Madaris. He was very closely associated with Moulânâ Qâsim Nânotwî (رحمه الله) and is also considered amongst the founders of Dârul-'Ulûm Deoband.

Early Life

Mufti 'Azîzur-Rahmân (رحمه الله) was born in 1275 AH. His two brothers, Moulânâ Habîbur-Rahmân Uthmânî (رحمه الله) and Moulânâ Shabbîr Ahmad Uthmânî Sâhib (رحمه الله) were also great luminaries of their time. Mufti 'Azîzur-Rahmân (رحمه الله) was brought up under the astute guidance of the elders of Deoband. He studied most of his kitabs under Moulânâ Qâsim Nânotwî (رحمه الله) and Moulânâ Ya'qûb Nânotwî (رحمه الله). He qualified in 1298 A.H. and was appointed as lecturer at the famous Dârul-'Ulûm Deoband. Thereafter, he proceeded to Madrasah Âliyah, Rampur where he taught till 1309 AH. and was subsequently recalled to Deoband where he was appointed as vice principal.

Teaching Career

Initially in Darul Uloom, all questions on masâil were answered by the teachers, especially Moulânâ Ya'qûb Nânotwî (رحمه الله). However, an urgent need was felt to establish a proper, fully-fledged Dârul-Iftâ (Iftâ-Department) and to appoint a highly qualified, capable Mufti to satisfy the needs of the people. Consequently in 1310 AH. Moulânâ Rashîd Ahmad Gangohî (رحمه الله) appointed Mufti 'Azîzur-Rahmân (رحمه الله) for this all-important post.

Iftâ

He served the Darul-Ifta for 36 years till 1346 A.H. Unfortunately, the fatâwâ (legal decrees) were not recorded for the first 18 years of that period. In 1333 A.H. Qâdî Mas'ûd Ahmad (رحمه الله) was appointed assistant Mufti. From this period onwards, there is a record of the fatâwâ which totals approximately 38000. Besides this, there may have been many fatâwâ written in haste and hence unrecorded. Furthermore, most queries to the Darul-Ifta consist of a number of questions collectively. If an average of 3 questions per query is assumed, the number of fatâwâ issued exceeds 125 000 and this only represents the recorded fatawa! If a similar number of fatâwâ is assumed for the period when the fatâwâ were not recorded, the total would be a staggering 250 000. This is an outstanding, if not a matchless achievement by any Mufti!

These fatâwâ were initially published by Muftî 'Azîzur-Rahmân (رحمه الله) himself under the name of "*'Azîzul-Fatâwâ*" which was extremely brief. Under the guidance and encouragement of Qârî Muhammad Tayyib Sâhib (رحمه الله), this work was reviewed and revised by an able and highly-qualified Mufti, Muftî Zafîrud-dîn Sahib (رحمه الله), *khalifa* of Qârî Tayyib Sâhib (رحمه الله). This work was reprinted as "*Fatâwâ-Dârul-'Ulûm*".

The learned scholars of Islam have borne testimony to the greatness of Muftî 'Azîzur-Rahmân (رحمه الله) especially as far as his efforts and abilities are concerned. Hadrat Thânwî (رحمه الله) used to rely on his Fatâwâ with total confidence. Hadrat Gangohî (رحمه الله) appointed him to this lofty post after witnessing his astute capabilities. Moulânâ Anwar Shâh Kashmîrî (رحمه الله) used to say that until a century before, such a faqîh (jurist) could not be found in the ranks of the 'Ulamâ.

Spirituality

Muftî 'Azîzur-Rahmân (رحمه الله) not only excelled in the literary and educational fields but he was also a "*Shaikh-e-Kâmil*" - an accomplished spiritual mentor, at whose hands thousands benefitted. He himself was a *murîd* (disciple) of Shâh Rafî'ud-dîn (رحمه الله), the second principal of Dârul-'Ulûm Deoband.

Humility

Despite his greatness and excellence, Muftî 'Azîzur-Rahmân (رحمه الله) was humble to the extreme. Daily after 'Asr, he would go to the neighbours and ask if they required any commodities from the shops, which he would purchase and deliver to them himself, no matter how heavy a burden it would be. In the rainy season when many a roof leaked, he would go to all the homes and repair the leaks with his own hands. Once he helped an elderly widow neighbour to mend her roof. Due to being exposed to continuous rain for a long period of time, he contracted high fever, but he did not even let her know of the difficulty he underwent for her sake.

Remarkable Attribute

This kind of service may appear trivial and insignificant, but requires great courage and sacrifice to serve the people and not be praised for it. Qârî Tayyib Sâhib's brother-in-law, Moulânâ Mahmûd Râmpûrî (رحمه الله) who was Muftî 'Azîzur-Rahmân's room mate during their student days, comments that he never saw Muftî 'Azîzur-Rahmân (رحمه الله) stretching his legs out and sleeping. He always slept with his legs tucked in close to his stomach. After closely observing this for a long time and realizing that it was not a coincidental matter, he asked Muftî 'Azîzur-Rahmân (رحمه الله) the reason for this. The reply from Muftî Sâhib (رحمه الله) is stunning, "The world is not a place where the feet must be stretched out in sleep. The place for that is the grave." *Subhânallâh!* Such words can

only be uttered by a person whose heart is full of the grandeur of Allâh and the fear of the hereafter. To sleep for a day or two in this fashion maybe possible, but to spend an entire lifetime in this way is an extremely rare example of steadfastness.

Concern for the Hereafter

His concern for the hereafter can be gauged from the following incident. One night while going to bed, the following verse of the Quran came to his mind, "And man will have nothing except what he strives for." (53:39) The implication of this verse is that other people's efforts will not assist one in the hereafter. In apparent contradiction to this, numerous ahâdîth of Rasûlullâh ﷺ encourage the practice of *isâle-thawâb* (passing the rewards of good deeds to the deceased), which benefit the deceased person. Furthermore, the intercession of the Ambiyâ ﷺ and the pious benefit people in various ways. On the one hand the Qur'ânic verse emphatically states that none can benefit another and on the other hand the ahâdîth substantiate it. Muftî 'Azîzur-Rahmân (رحمہ اللہ) continued to ponder over this for a while but could not arrive at a solution. This mental agony instilled within him a fear that had he to leave the world in this condition, his faith on this particular verse would be weak and to appear before the Creator in such a condition would not constitute a noble end to his life. The nagging fear of the hereafter tormented him to the extent that he immediately set off in the thick of night for

Gangoh with the intention of asking Hadrat Gangohî (رحمہ اللہ) for a solution.

Muftî 'Azîzur-Rahmân (رحمہ اللہ) was not used to walking and the distance between Deoband and Gangoh is some 30 miles, yet the fear of the hereafter drove him on until he arrived there shortly before early dawn. Hadrat Gangohî (رحمہ اللہ) was busy performing the ablution for the Tahajjud Salâh when Muftî 'Azîzur-Rahmân (رحمہ اللہ) arrived. Hadrat Gangohî (رحمہ اللہ) enquired with astonishment of his presence in Gangoh at such an hour. Muftî 'Azîzur-Rahmân (رحمہ اللہ) explained his predicament to Hadrat Gangohî (رحمہ اللہ). Hadrat (رحمہ اللہ) replied to his query whilst performing wudû that denial of benefitting anyone (as in the Qur'ânic verse) refers to *îmân* alone. One person's *îmân* will not benefit and be a source of salvation for another person. On the other hand, *a'mâl* (actions) will benefit another. Muftî 'Azîzur-Rahmân (رحمہ اللہ) said that his eyes opened immediately as if a veil was removed from them and an ocean of knowledge opened for him.

Miracle

When Muftî 'Azîzur-Rahmân's father, Moulânâ Fadlur-Rahmân Sâhib (رحمہ اللہ) was on his death bed, he was extremely restless. He called for Muftî Sâhib (رحمہ اللہ), who was having meals at that time. He responded immediately to his father's call, who said to him, "Molwî

Azîzur-Rahmân (Muftî Sâhib was always addressed in this manner by his father), till now you have not even lifted a finger for me." (Probably meaning that he had not made du'â for him). Muftî 'Azîzur-Rahmân (رحمه الله) felt extremely ashamed at this and sat down with a lowered head, going into a state of meditation (*murâqabah*). A few minutes later, his father's restlessness disappeared altogether and he became calm and tranquil. He called for his sons, Moulânâ Shabbîr Ahmâd (رحمه الله) and Moulânâ Matlûbur-Rahmân (رحمه الله) and said, "Shabbîr, look what is this above me?" while his face was lit up and beaming. Muftî 'Azîzur-Rahmân (رحمه الله) silently continued to remain in a state of meditation. In an ecstatic mood, his father recited the kalimah and a few minutes later, left this temporary abode forever. Muftî 'Azîzur-Rahmân's meditation played a major role in this and is one amongst many miraculous deeds performed by this great scholar. The students of Dîn and the general public used to flock to take bay'at at Muftî 'Azîzur-Rahmân's hands and in this way his spiritual influence spread far and wide over the whole of India. He was truly a paragon of knowledge and pious deeds and holds an esteemed rank amongst the elders of Deoband.

Demise

Muftî 'Azîzur-Rahmân (رحمه الله) left this world on 17 Jumâdath-Thaniyah 1347 A.H (1 December 1928). His Janâzah Salâh was performed by another saint of high calibre, Hadrat Moulânâ Asghar Husain Sâhib (رحمه الله),

ustadh of Dârul-'Ulûm, Deoband in the courtyard of Dârul-'Ulûm. He was subsequently buried in Mazâre-Qâsimî, the graveyard of Dârul-'Ulûm. May Allâh ﷻ shower his grave with blessings. ❀

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى

إِنَّا نَعْلَمُ أَنَّكَ عَلَى

Moulânâ Ashraf 'Alî Thânwî

(Rahimahullâh)

Birth

Hakîmul Ummat, Moulânâ Ashraf 'Alî Thânwî (رحمه الله) was born on 5 Rabî'uth-Thânî 1280 A.H. in the village of Thâna Bhawan. He lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching Hakîmul Ummat (رحمه الله) and his younger brother discipline and good character.

From a young age he had a great desire for salâh. Even whilst playing, he used to imitate the worshippers eg. he gathered all his friends shoes, placed them in a line, put one shoe in front of the line and expressed his happiness that the shoes were performing salâh. He also had a great inclination to deliver lectures. On his way to the shops, he used to enter any masjid, ascend the mimbar and deliver a khutbah.

Youth

At the age of 12 he began performing tahajjud and other nafl salâhs and wazîfas. His love for Dîn was sown by his initial ustâdh, Moulânâ Fateh Muḥammad Sâhib (رحمه الله). After learning the basic kitâbs by his uncle and Moulânâ Fateh Muḥammad (رحمه الله), he proceeded to Deoband to complete his studies and qualified at the tender age of 19 or 20 years. From his student days he

became famous for his intelligence and sharp-wittedness. He never wasted his time in futile play and amusement. Such was his burning desire to obtain knowledge that he learnt certain kitâbs which he could not study during class times, from his ustâdhs while they were performing wudû. Hakîmul Ummat's ustâdhs were all great luminaries of their time. The most important amongst them was Moulânâ Muhammad Ya'qûb Sâhib (رحمه الله) from whom he achieved the greatest amount of knowledge and spiritual benefit. He learnt qirâ't from the well-known Qârî Muhammad 'Abdullâh Sâhib Muhâjir Makkî (رحمه الله) and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher.

Profession

After qualifying, he spent 14 years in Kânpûr teaching, writing and propagating to the people. During this period, thousands of students quenched their thirst at this "ocean of knowledge". Although Hakîmul Ummat (رحمه الله) was still very young, the people of Kânpûr respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed.

Spirituality

During his student days in Deoband, he desired to make a

pledge at the hands of Moulânâ Rashîd Ahmad Gangohî (رحمه الله) who refused, saying that it would harm his studies. Hakîmul Ummat (رحمه الله) then wrote a letter to Hâjî Imdâdullâh (رحمه الله) in Makkah urging him to make Moulânâ Gangohî (رحمه الله) accept the pledge. Hâjî Imdâdullâh (رحمه الله), by means of a letter instead accepted Hakîmul Ummat (رحمه الله) as his disciple.

When Hakîmul Ummat (رحمه الله) accompanied his father for hajj one year after qualifying, he renewed his pledge at the hands of Hâjî Imdâdullâh (رحمه الله). After his return from Hijâz, he continued teaching and propagating while his desire for dhikr intensified. He used to deliver lectures while standing for five to six and sometimes even seven hours continuously.

In Thâna Bhawan

In 1315 A.H. he left Kânpûr and on the advice of his spiritual mentor, Hâjî Imdâdullâh (رحمه الله) returned to Thâna Bhawan. This was all part of the divine plan of the Creator so that the Khânqâh of Hâjî Imdâdullâh (رحمه الله) would once again be re-inhabited. This was the termination of the first phase of his life which was devoted more to religious education.

Working Among the People

The second phase which began with his return to Thâna

Bhawan was devoted more to imparting spiritual benefits to the masses. Hakîmul Ummat (رحمه الله) wrote books in every field whether it be tafsîr or taqwîf, fiqh or tajwîd. All his works total more than a thousand. In the field of hadîth he did not write any voluminous work directly because he had many assistants. In this way the voluminous "Ilâ-ul-Sunat" was written under his guidance. Regarding this kitâb, he said that if this madrassah does no other work besides the writing of this book, it will be a great achievement because it is a unique work.

Perhaps very few Muslim homes do not possess "Bahishtî Zewar" and "Munâjât-e-Maqbûl", two of Moulânâ's famous books. His tafsîr "Bayânul Qur'ân" is unparalleled. Moulânâ Anwar Shâh Kashmîrî (رحمه الله), well known for his in-depth knowledge, used to say that after reading Bayânul Qur'ân, he developed a desire to read Urdu books.

Sincerity

Although Hakîmul Ummat (رحمه الله) wrote such a large number of books, yet he did not earn a cent from them. All his work was solely for the pleasure of Allâh ﷻ. He granted full permission to anyone who desired to print his books. Some of his works have been through hundreds of editions. Hakîmul Ummat (رحمه الله) used to say that all praises are due to Allâh ﷻ because all the essential work has been done. The path towards Dîn has been cleared for centuries. Inshâ-Allâh, his books,

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discourses and advice will be of assistance in religious matters for future generations. This is all due to the blessings of Hâjî Imdâdullâh (رحمه الله).

Inspiration

On 20 Jumâdal Ūlâ 1346 A.H. whilst performing Fajr Salâh, he was inspired about the effects of certain acts. If the Muslims practised these acts, their calamities could be overcome. Hakîmul Ummat (رحمه الله) subsequently gathered 25 principles and had them printed in a booklet called "Hayâtul Muslimîn".

Although Hakîmul Ummat (رحمه الله) wrote over 1000 books, yet he had this to say, "I never had any thought of any of my books being a means of salvation for me. However, with regards to Hayâtul Muslimîn, I have a strong feeling it will be a means of my salvation. I regard it as the earning and capital of my entire life."

Demise

Hakîmul Ummat (رحمه الله) spent his entire life serving Dîn in every field. It is for this reason that he has been conferred the titles of Hakîmul Ummat and Mujaddidul-Millat. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab 1362 A.H. (20 July 1943). The Janâzah Salâh was performed by Moulânâ Zafar Ahmad 'Uthmânî (رحمه الله). Hakîmul

Ummat (رحمه الله) was buried in the graveyard *Ishq-Bâzân* of Thâna Bhawan. ❀



أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Moulânâ Rasûl Khân Hazârî

(Rahimahullâh)

Birth

Moulânâ Rasûl Khân (رحمه الله) was born in 1871 C.E. in Hazarah, Pakistan. He was the son of Moulânâ Mahmûd 'Alî Ibn Muḥammad Gul Khân Sâhib (رحمه الله). He obtained his initial education in his hometown. Thereafter he proceeded to Ahmadul Madaris in Sikandarpur where he learnt the texts of *Darse Nizâmî* (the text books of the Âlim course) by the renowned scholar of Deoband, Moulânâ Ahmad Fâdil Hazârî (رحمه الله). After spending some time in Kambelpur, he departed for Deoband where he completed his remaining studies in three years. He studied the books of hadîth by Sheikhul Hind (رحمه الله) and qualified in 1323 A.H.

Teaching

After qualifying, he was appointed an ustâdh in Madrasah Imdâdul Islâm in Meerut where he taught for nine years. Thereafter, he came to Dârul 'Ulûm Deoband upon the request of its elders. He taught there for twenty years. Among his students at Deoband were renowned scholars such as Muftî Shafî', Moulânâ Yûsuf Binnorî, Moulânâ Idris Khandelwî, Qârî Tayyib and Moulânâ Shamsul-haqq Afghânî (رحمهم الله) among others.

Subsequently, at the request of Sir Shafî' Marhûm, he proceeded to the Oriental College of Punjab University

where he taught students of secular studies from 1935 till 1954. At the request of Moulânâ Muḥammad Hasan Amritsarî (رحمه الله), he went to Jâmi'ah Ashrafiyyah in Lahore where he was appointed the Sheikhul Hadith. He taught at this institute from 1954 till 1971. Thousands of students quenched their thirst for knowledge at this "well of *ilm*" during this period.

Spirituality

Besides his capacity as a great muhaddith and mufassir, he was also a *sheikhe-kâmil* (accomplished spiritual mentor). He was initially *bay'at* to Sheikhul Hind (رحمه الله). After Sheikhul Hind's departure, he completed his spiritual reformation at the hands of Hadrat Thânwî (رحمه الله). The latter conferred the mantle of successorship on him.

Qualities

Muftî Shafî' Sâhib (رحمه الله) commented, "Allâh ﷻ granted Hadrat Allâmah Rasûl Khân Sâhib (رحمه الله) perfection in every field. Every person could understand the reality of the subject in his lesson."

Demise

On the third Ramadân 1391 A.H. he passed away with the words of the Qur'ân on his lips. On his demise, 'Allâmah Yûsuf Binnorî (رحمه الله) stated, "With the demise

of Moulânâ, there is no hope of filling the gap for centuries of such a concise figure in the field of teaching. With his demise, one century of educational history has been toppled in the Indo-Pak subcontinent. The departure of Moulânâ means the departure of knowledge, piety, teaching, humility, constancy and other virtues."

Moulânâ Ghulâmulâh Khân Sâhib (رحمه الله) said, "Ah, the tongue which spread knowledge and wisdom has become silent. The subcontinent has been deprived of the sun of knowledge and recognition. His demise denotes the drying-up of the ocean of knowledge." ❀

اللهم

سبلان الملك
القادر

Muftî Kifâyatullâh Dehlawî

(Rahimahullâh)

Birth

Sheikh 'Inâyatullâh (رحمه الله) was a pious and devout saint. He had a brilliant son, Kifâyatullâh, who was born in 1292 A.H. in Zay, Shâhjahânpûr, India. He began his education at the tender age of 5 in the madrasah of Hâfiz Barkatullâh Sâhib (رحمه الله). His initial stages of learning were passed in Madrasah I'zâziyah and Madrasah Shâhî Murâdabâd. Thereafter he was admitted to Dârul 'Ulûm Deoband in 1312 A.H. Among his mentors were Moulânâ Ghulâm Rasûl, Moulânâ Khalîl Ahmad and Sheikhul Hind (رحمهم الله). Muftî Kifâyatullâh (رحمه الله) was extremely intelligent and passed all his examinations with distinction. He gradu'ated at the age of 22 in 1315 A.H. (December 1897).

Career

After qualifying, he was appointed as a teacher at Madrasah 'Ainul-Ilm in Shâhjahânpûr, the institute of his ustâdh, Moulânâ 'Ubaidul Haqq (رحمه الله). During this period, he began publishing a journal "Al Burhân" to combat the Qadiyânî menace. He was the editor of this journal. In 1320 A.H. (December 1903), he was recruited by Moulânâ Amînud-dîn (رحمه الله) of Madrasah Amînîyah, Delhi, to replace 'Allâmah Anwar Shâh Kashmîrî (رحمه الله) who had returned to his home-town.

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اللهم

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In 1328 he established the *Anjuman Islâhul Kalâm* for rectifying the deficiencies of students and teachers. During this period, he wrote many beneficial books like *Qasîdah Arabî*, *Rowdur Riyâdîn*, *Al Mubarrâ*, *Al Musaffâ* and *Talîmul Islâm* amongst others.

Besides his educational contributions to society, he also served the nation in politics. He was a very capable politician and he guided the Muslims by participating in the different movements. He was alongside the other great 'Ulamâ like 'Allamah Shabbîr Ahmad Uthmânî (رحمه الله) at the Muslim League Convention at Delhi in 1918 C.E. He proposed boycotting the peace celebrations of the British in the Khilafat Conference in 1919.

When the Jam'iyatul 'Ulamâ-e-Hind was established, he was elected its first president. He held this post for 19 consecutive years until 1938. He participated fully in politics and was imprisoned on several occasions. He had to undertake many journeys to Hijâz and other Muslim countries for political purposes.

Service to Dîn

He served Dîn in different capacities for 55 years. During this period of over half a century, his *fatwâs* (legal verdicts) reached all the countries of the world where Muslims were residing including Java, Sumatra, Burma, Malaysia, China, Bukhara, Samarqand, all the southern Russian republics, Iran, the Arab countries, Africa, America and England. It is impossible to estimate how many thousands of decrees he issued. He never specified

any time for writing *fatwâs*. He wrote the *fatwâs* whether he was in the madrasah, at home, while walking, during the day, at night or during a journey. In short he continued this service in all conditions and places to such an extent that even when he was ill, he did not discontinue his work. Even if we estimate an average of one *fatwâ* daily, it totals 20 000.

He was a sincere scholar, a diligent follower of the sunnah and a lover of Rasulullah ﷺ. Moulânâ Husain Ahmad Madanî (رحمه الله) said, "Allâh Ta'ala had granted him perfection in virtuous character. His lap was full of invaluable jewels of deep and profound thought. He always had the capability of reaching the depth of any matter."

Demise

He passed away on 13 Rabî'uth-Thânî 1372 A.H. The following day 100 000 people participated in his janâzah. He was buried in close proximity to the tomb of Khwâjah Qutbud-dîn Bakhtiâr Kâkî (رحمه الله) in Delhi. May Allâh ﷻ shower his grave with mercy. *Âmîn*. ❀

سردار محمد العظیم

'Allâmah Anwar Shâh Kashmîrî

(*Rahimahullâh*)

Lineage

Imâm ul-'Asr, 'Allâmah Anwar Shâh Kashmîrî (رحمه الله) was from the progeny of Shaikh Mas'ûd Narwarî whose ancestors were from Baghdad. They emigrated to Multan and Lahore and eventually settled in Kashmir. 'Allâmah Kashmîrî's father, Moulânâ Muhammad Mua'zzam Shâh (رحمه الله) was a renowned scholar and a famous saint of Kashmir.

Education

After studying Persian and basic Islamic knowledge at home, he proceeded to Hazârah and N.W. Frontier Province to complete his Arabic studies. However, his thirst for knowledge was not quenched here either and this made him travel in 1307 A.H. to the "Mother of all Institutes" namely, Dârul 'Ulûm Deoband. He studied there for four years and derived maximum benefit from all the luminaries of his time. The following are some of the great legends from whom he imbibed the knowledge of Islam: Shaikhul-Hind Moulânâ Mahmûdul-Hasan, Moulânâ Ishâq Amritsarî and Moulânâ Ghulâm Hazârî (رحمهم الله).

Teaching

After qualifying in 1312 A.H. he went to Moulânâ Rashîd Ahmad Gangohî (رحمه الله) for spiritual development. Thereafter he proceeded to Delhi where he taught as the senior ustâdh in Madrasah Amîniyah. In 1323 A.H. when he accompanied some famous 'Ulamâ of Kashmir for hajj, many scholars from different parts of the Islamic world honoured him. They all professed his natural talents and bestowed him with their *sanads* (chains of narration) of *hadîth*.

In Kashmir

On his return from hajj, he established Madrasah Faize-Âm in Kashmir. He lived there for three years during which thousands of people benefitted from his company. He was invited to the annual jalsa of Dârul 'Ulûm Deoband after which he was appointed an ustâdh. He taught the *hadîth* kitâbs *Abû Dâwûd* and *Sahîh Muslim* for several years without any salary. When Shaikhul-Hind (رحمه الله) left for Makkah, 'Allâmah Kashmîrî (رحمه الله) was appointed his deputy. He now had the responsibility of teaching *Sahîh Bukhârî* and *Jâmi' Tirmizî*.

Qualities

'Allâmah Kashmîrî (رحمه الله) became well-known for his intellect, phenomenal memory and depth of knowledge. 'Allâmah Shabbîr Ahmad Uthmânî (رحمه الله) once said in

an assembly in Dhabel, "If any Egyptian or Syrian has to ask me if I have seen Hâfiz Ibnu-Hajar, Shaikh Taqîud-dîn or Shaikh 'Izzud-dîn Ibn Abdis-Salâm, I will reply in the affirmative because I have seen Anwar Shâh - only the era is different. Had 'Allâmah Kashmîrî been alive in the sixth or seventh century, his virtues and feats would have glorified the pages of history. I feel as if Hâfiz Ibnu-Hajar, Shaikh Taqîud-dîn and Shaikh Izzud-dîn have passed away today." (رحمهم الله)

Moulânâ Husain Ahmad Madani (رحمه الله) said, "I have met 'Ulamâ and scholars from India, Hijâz, Irâq, Egypt and Syria and had discussions with them on various masâ'il, but I have not found anyone who can match the encyclopaedic depth of knowledge of Shâh Sâhib (رحمه الله)."

The famous Egyptian scholar, 'Allâmah Sayyid Rashîd Radâ (رحمه الله) once said in Deoband: "By Allâh, I have never seen a person like him."

Amîr-e-Sharî'at, Sayyid Atâullâh Shâh Bukhârî (رحمه الله) used to say, "The caravan of the Sahâbah was travelling and left 'Allâmah Anwar Shâh Kashmîrî (رحمه الله) behind."

'Allâmah Sayyid Sulaimân Nadwî (رحمه الله) said, "Shâh Sâhib (رحمه الله) was like an ocean whose surface is calm while the inside is full of gems."

Commenting on his phenomenal memory, Moulânâ Manâzir Ahsan Gilânî (رحمه الله) said that Shâh Sâhib (رحمه الله) had committed approximately 40 000 Arabic verses to memory. Moulânâ Idris Kândhelwî (رحمه الله) remarked that Shâh Sâhib's memory was so remarkable that whatever he read or heard once was forever preserved in his memory as if he was the Imâm Zuhri (رحمه الله) of his time. When Imâm Zuhri (رحمه الله) used to walk the streets of Madînah, he used to put his fingers in his ears. When asked the reason for this, he said that whatever entered his ears did not leave. "I close my ears so as not to hear the drivel of the marketplace."

The famous poet of the east, 'Allâmah Iqbâl (رحمه الله) commented that 500 years of Islamic history have been unable to produce the likes of Shâh Sâhib (رحمه الله). Moulânâ Habîbur Rahmân 'Uthmânî (رحمه الله) used to call him a "mobile library". His reading speed was so astonishing that he used to read 200 pages of *Musnad Ahmad* daily and quote its ahâdîth in his lessons without referring to it again. He read the entire *Fathul-Qadîr* (8 Volumes) in 20 days together with answering objections raised against the author. Thereafter for the rest of his life he did not refer to it although he quoted it extensively in his lessons.

'Allâmah Zâhid Kausarî (رحمه الله), after studying some of Shâh Sâhib's works, commented thus, "After Shaikh Al-Munâwî (author of *Faidul-Qadîr*), there has not been

such a muhaddith (as 'Allâmah Kashmîrî) in the Ummah who can derive delicate masâil from the ahâdith."

He was an embodiment of the sunnah and practised it meticulously. The words "*Hasbunallâh*" and "*Allâhu-Ajall*" were constantly on his lips.

Students

Probably his most unparalleled virtue is that he produced peerless 'Ulamâ and Muhaddithîn. During his 18-year stay at Deoband, no less than 2000 students quenched their thirst at this "well" of knowledge. A complete list of all his students will require a book for enumeration. Some of his famous students were:

Shâh Abdul Qâdir Raipûrî, Muftî Shafî', Moulânâ Manâzir Ahsan Gilânî, Moulânâ Idrîs Kândhelwî, Moulânâ Badre-Âlam, Moulânâ Hifzur-Rahmân, Moulânâ Yûsuf Binnorî, Muftî Atîqur-Rahmân, Moulânâ Manzûr Nu'mânî, Muftî Muhammad Hasan, Moulânâ Habîbur-Rahmân and Qârî Tayyib Sâhib (رحمهم الله).

Besides serving Dîn in the field of education and tablîgh, 'Allâmah Kashmîrî (رحمه الله) has also written some outstanding works, the most memorable of which is probably his commentary of *Sahîh Bukhârî* viz. *Faidul-Bârî*. One of his most outstanding students, Moulânâ Yûsuf Binnorî (رحمه الله) has written an excellent book in Arabic, *Nafhatul Ambar* on his life.

Of his progeny, the more well known are Moulânâ Anzar Shah (رحمه الله) and Moulânâ Azhar Shah (رحمه الله), both of whom are Ustâdhs of hadîth at Deoband. He remained in Deoband until 1345 A.H. after which he left for Dhabel with some 'Ulamâ and a large group of students due to some differences with the management. He taught hadîth in Dhabel till 1351 A.H. On 2 Safar 1352, he left this temporary abode at the approximate age of 60.

'Allâmah Kashmîrî (رحمه الله) once said to some of his close students, "Irreligiousness has surrounded us. The fitnah of Qadiânîyat is assuming the most severe proportions. Now I am regretting spending a major portion of my life in Hanafî-Shâfi'î discussions of fiqh and making them the most important part of my lessons of hadîth. I did not pay attention to the heretics of the time whereas it was a greater priority than the mas'alah of Hanafîs and Shâfi'îs." ❀



Moulânâ 'Abdur Rahmân Kâmbelpûrî

(Rahimahullâh)

Moulânâ 'Abdur Rahmân Kâmbelpûrî's lineage is related to the famous Afghan tribe of Yûsuf Zai. This tribe was known for its outstanding attributes of nobility and purity of action. His father, Moulânâ Gul Muhammad Sâhib (رحمه الله) was a famous physician and pious saint.

Birth

Moulânâ 'Abdur Rahmân Kâmbelpûrî (رحمه الله) was born on 27 August 1872 in Kambelpûr. Instead of Kambelpûr, he became known as Kâmilpûrî. He was Allâh-fearing, merciful and had a noble character from an early age. He had an inclination for studying from childhood.

Education

After completing his primary education at home and in his district, he travelled to India in 1912 where he took admission at Mazâhirul 'Ulûm Saharanpur. Here he was afforded the golden opportunity of studying under luminaries like Moulânâ Khalîl Ahmad Saharanpûrî, Moulânâ 'Abdul Latîf and Moulânâ Zafar Ahmad Uthmânî (رحمهم الله) amongst others.

After gradu'âting in 1331 A.H., he proceeded to Deoband to study hadîth under the great scholars of that era like Sheikhul Hind, 'Allâmah Kashmîrî and 'Allâmah Uthmânî (رحمهم الله). After completing his studies, he was requested

by his ustâdh, Moulânâ Khalîl Ahmad (رحمه الله) to teach at Mazâhirul 'Ulûm in Saharanpur.

In 1344 A.H. when Moulânâ Khalîl Ahmad (رحمه الله) emigrated to Madînah, Moulânâ 'Abdur Rahmân (رحمه الله) was appointed the head ustâd. He continued to serve this institute until the establishment of Pakistan.

Emigration

After the establishment of Pakistan, he emigrated there and taught for three years in Khairul Madâris, Multan. In 1949, he was invited to fill the post of Sheikhul Fiqh at Jâmi'ah Abbâsiyyah in Bhawalpur but he refused to go there. He subsequently went to Dârul 'Ulûm Tandoilâhyâr, the institute of Moulânâ Ihtishâmul Haqq Thânwî (رحمه الله) where he became the Sheikhul Hadîth for three years.

Spiritual Life

Moulânâ (رحمه الله) was not only a great muhaddith and jurist, but he was also a Sheikhe-Tariqah as well. He was bay'at to Moulânâ Khalîl Ahmad Sahâranpûrî (رحمه الله). He also spent several years in the khânqâh of the Mujaddid of this century, Moulânâ Ashraf 'Alî Thânwî (رحمه الله). He was conferred with the mantle of khilâfah (successor) by him as well.

High Esteem

He had close contact with all the great scholars of his time and he respected them tremendously. They in turn held him in very high esteem. Moulânâ 'Atâullâh Shâh Bukhârî (رحمه الله) remarked during his stay at Khairul Madâris, "On the day of Qiyâmah, I will regard it as sufficient for myself to say that I saw Moulânâ 'Abdur Rahmân Kâmilpûrî (رحمه الله)." Moulânâ 'Abdul Bârî Nadwî (رحمه الله) said that only the person who likes the life of the Sahâbah رضي الله عنهم will fully appreciate Moulânâ Kâmilpûrî (رحمه الله). Moulânâ Yûsuf Binnorî (رحمه الله) said that the latter was a concise personification of religious and logical sciences.

A list of his students will give an indication of what an eminent personality he was and what a high status he held. Some of them were: Moulânâ Idrîs Kândhelwî, Moulânâ Badre Âlam, Moulânâ Jamîl Ahmad Thânwî and Moulânâ Yûsuf Kândhelwî (رحمهم الله).

Demise

After spending his entire life in teaching and propagating Dîn, he passed away on 27 Sha'bân 1385 A.H. (December 1965). Thousands of people attended his janâzah which was performed by Moulânâ Naşîrud-dîn (رحمه الله). ❀

الله الله الله

Moulânâ Shâh 'Abdul Ghanî Phûlpûrî

(Raḥimahullâh)

Birth

Moulânâ Shâh 'Abdul Ghanî (رحمه الله) was born in 1293 A.H. in Azamgarh, India. He was 13 years younger than his Sheikh, Hadrat Thânwî (رحمه الله). Because he spent the major portion of his life in Phûlpûr, he was referred to as Phûlpûrî.

Education

He had taken admission at the local primary school when after two or three days his grandfather guided his mother in a dream to instruct 'Abdul Wahhâb (the father) to impart religious education to the child. Moulânâ's grandfather was a pious saint and he was bay'at to Moulânâ 'Abdus Subhân (رحمه الله). Consequently his father sent him to Jaunpûr for religious education in the service of Moulânâ 'Abul Khair Makkî (رحمه الله). After spending two years with him, he went to Moulânâ Sayyid Amînud-dîn Nasîrabâdî (رحمه الله) and then to Jâmi'ul 'Ulûm in Kân-pûr where he studied upto Mishkât. During this period, Hadrat Thânwî (رحمه الله) came to Kân-pûr and from this time onwards, the love and respect he held for Hadrat Thânwî (رحمه الله) intensified. After qualifying, his urge for studying Logic led him to Madrasah Âliyah, Râmpûr which was regarded as the centre of Logic and Philosophy at the time.

Teaching

After gradu'âting, Shâh 'Abdul Ghanî (رحمه الله) taught for a while at Madrasah 'Arabîyyah Sîtapûr and thereafter for five years he was the head ustâdh at Jaunpûr. During this period, he accompanied Hadrat Thânwî (رحمه الله) to Saraimîr in Azamgarh where the latter delivered a talk. Shâh 'Abdul Ghanî (رحمه الله) took bay'at at the Eidgâh and Hadrat Thânwî (رحمه الله) conferred the mantle of *khilâfat* (successorship) on him. This was in 1338 A.H.

In Phulpûr

With the consultation of Hadrat Thânwî (رحمه الله), he established a madrasah in Phulpûr, namely Madrasah Raudatul 'Ulûm. Hadrat Thânwî (رحمه الله) laid the foundation with his own hands and remarked that he was naming it Raudatul 'Ulûm (garden of knowledge) in relation to Phulpûr (flower).

In 1349 A.H. Shâh 'Abdul Ghanî (رحمه الله) established another madrasah, Baitul 'Ulûm in Saraimîr. Sometimes for the administration of this madrasah, he had to travel from Phulpûr for five miles to Saraimîr and sometimes he had to spend the entire day there. He would carry dough, salt and clarified butter and cook separately for his meals. He never even tasted the salt of the madrasah and he never took any salary. He solely undertook the journey of ten miles for the pleasure of Allâh.

Qualities

Regarding his qualities, Moulânâ Thânwî (رحمه الله) said, "*Mâsha Allâh*, Moulânâ 'Abdul Ghanî is a soldier. He is always obliging. He is a wrestler. Then his educational and practical qualities are another matter. However one cannot recognise from his appearance that he is someone. This is the effect of *dhikr*. *Dhikr* is an amazing factor. All reformation is due to it."

Self-Defence

From the very inception, the desire to sacrifice his life in the path of Allâh ﷻ made him uneasy. Due to this sentiment, he employed a famous ustâdh at the madrasah for ten years and learnt the art of self-defence and military tactics from him. He also learnt wrestling from another teacher. He therefore had a very good physique. At the order of his Sheikh, he taught the art of using a stick to some scholars in Thâna Bhawan. On one occasion, Hadrat Thânwî (رحمه الله) remarked, "Our Molwî 'Abdul Ghanî is sufficient to oppose one thousand men and if we ever require an army, our army is in Azamgarh."

Shâh 'Abdul Ghanî's nature used to revolt against any act which opposed Dîn. Once someone complained about his (Shâh 'Abdul Ghanî's) anger to Hadrat Thânwî (رحمه الله). He replied, "We require a hot-tempered person among us also, otherwise the enemy will devour us."

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Piety

His piety and abstinence were of such a high calibre that he always washed his clothes at home. If perchance the clothes had to be given to a washerman, he would wash them once more at home before using them.

The love which Hadrat Thânwî (رحمه الله) had for him can be estimated from the fact that once when he sought permission to go to Thâna Bhawan, Hadrat Thânwî (رحمه الله) wrote, "Your presence is a cause of a hundred delights."

On one occasion he wrote, "Permission for what? In fact we have a longing for you." Once when Moulânâ 'Abdul Ghanî (رحمه الله) came to Thâna Bhawan without informing the people at Thâna Bhawan, Hadrat Thânwî (رحمه الله) was lying down at the time. On seeing him, out of ecstasy he took a few steps and embraced him saying, "Unexpected bounty."

Besides his teaching and reformation services which he rendered to the people, he also wrote several books like *Ma'rifate Ilâhiyyah*, *Ma'îyyate Ilâhiyyah*, *Sirâte Mustaqîm* and *Barâhîne Qâti'ah*.

He passed away on 12 August 1963 and was buried at the Paposhnagar graveyard in Karachi. ❀

Moulânâ Sayyid Asghar Husain

(Rahimahullâh)

Early Life

Moulânâ Asghar Husain (رحمه الله) belongs to a noble Sayyid family. Born in 1294 A.H, he initially studied Persian under his father. Thereafter he was admitted to Dârul 'Ulûm Deoband, where he was fortunate to study under such great personalities as Sheikhul Hind, Muftî 'Azizur Rahmân, Hâfiz Muḥammad Aḥmad and Moulânâ Ḥabibur Rahmân 'Uṭhmânî (رحمهم الله). He was more popularly known in Deoband by the name of 'Hadrat Miâ Sâhib (رحمه الله)'.

Career

After qualifying, he spent one year serving Dârul 'Uûm in the form of administrative duties. In 1320 A.H. he was recruited by an institute in Jounpûr where he was appointed the head-teacher. He served this institute until 1327 A.H, when Sheikhul Hind (رحمه الله) recalled him to Deoband.

Together with his teaching duties, he also was the editor of the monthly "*Al Qâsim*". Punctuality in the lesson was his outstanding trait. In 1354 A.H. when his young daughter passed away, he very patiently recited *Inna lillahi...* and after the Fajr salâh handed over the shrouding and burial to his sons. He proceeded to the Madrasah and taught his lessons till the appointed time

after which he told the students to make du'â for his late daughter. Thereafter he joined the janâzah which was performed by Moulânâ Husain Ahmad Madanî (رحمه الله).

High Esteem

Muftî Shafi' Sâhib (رحمه الله) commented that Moulânâ Asghar Husain (رحمه الله) who was known as Miâ Sâhib (رحمه الله) in Deoband, was a teacher of the highest calibre. He was an expert in the knowledge of the Qur'ân and hadîth.

His house was made of mud and every year during the rainy season, it became necessary to replaster it. Much time and money used to be spent in this renovation. Once Muftî Shafi' (رحمه الله) asked him why he did not build a brick house and save himself the inconvenience of annually renovating his mud-house. The reply he gave indicates what level of sympathy and compassion these pious elders had for the people. He said, "All my neighbours who are very poor have mud-houses. If I have to build a brick-house, it will distress them and I am not affluent enough to be able to build each one a brick-house."

Muftî Shafi' (رحمه الله) relates: Once I went to his house and he presented me with some mangoes. After having eaten them, I proceeded to throw the pits and peels away. He asked if I knew how to throw them away. I asked him what was there in throwing away peels. Is it some special art? He replied in the affirmative and remarked that I was

not aware of it. He then picked up the basket and proceeded to discard them himself. First he separated the pits from the peels. Then he placed the peels on the side of the road in specific places. He left the pits in one specified spot. On being asked the reason for this, he replied:

"Only the poor and destitute live in our neighbourhood. Most of them can barely afford even a coarse diet. If they have to see the peels of fruit in one pile, they will intensely become aware of their own poverty and they will feel distressed at their indigence. I will be the cause of this dismay and affliction. Therefore, I scatter the peels and that too, in such places where animals pass by. It can be of use to them. I placed the pits where the children play. They fry the pits and eat them. These peels and pits are also a bounty of Allâh. Thus it is inappropriate to waste them."

It should be remembered that Moulânâ Asghar Husain (رحمه الله) himself hardly ever ate mangoes. He normally kept them for visitors and the children of the neighbourhood. He passed away on 26 Muharram 1364 A.H. ❀



Moulânâ 'Abdul Qâdir Raipûrî

(Rahimahullâh)

Early Life

Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) was born in 1295 A.H. in Dhudia, in the district of Sargodha, Pakistan. His father, Hâfîz Ahmad (رحمه الله) was a pious saint. Moulânâ 'Abdul Qâdir (رحمه الله) hailed from a very religious family. He memorized the holy Qur'ân by his father's elder brother, Moulânâ Kalîmullâh (رحمه الله). He learnt the books of Arabic Grammar and Morphology by Moulânâ Muḥammad Rafîq Jhâdria (رحمه الله), the student of Moulânâ Rashîd Ahmad Gangohî (رحمه الله).

On Journey

For the sake of seeking knowledge, he undertook a long journey to India where he went to different places and eventually to Rampur where he studied the initial textbooks. After spending time in Panipat and Saharanpur, he completed his studies in Delhi. He studied hadîth under Moulânâ 'Abdul Alî (رحمه الله), the student of Moulânâ Qâsim Nânôtwî (رحمه الله). He had the good fortune, while in Delhi, to study for a short while under 'Allâmah Anwar Shâh Kashmîrî (رحمه الله).

Endurance

He underwent great difficulties during his student days but he endured all this with extreme patience. Never once did he reveal his difficulties to anyone, not even his close friends or teachers. He used to say that when he travelled from Rampur to Delhi, he went on foot. He had no other food besides some chickpeas. His associates have also mentioned that during his student days, he would spend many days without any food but he never begged from anyone. He also qualified as a Unânî physician after completing his religious studies. He practiced medicine for a while in the district of Bijnor. However, his soul was restless and he did not find satisfaction in any of these tasks.

When the axioms of Logic and Philosophy could not satisfy his restless soul, he studied '*Al-Munqidh Minad-Dalâl*' of Imâm Ghazâlî (رحمه الله). It left a deep impression on him and he decided that the only solution for his internal restlessness was to be found by the Sûfis.

In Raipur

Eventually, with the guidance of Allâh, he proceeded to Moulânâ Shâh 'Abdur Rahîm Raipûrî (رحمه الله), a great and famous saint of the Qâdirîyah, Naqshbandîyah and Chistîyah silsilahs. Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) was immediately won over when he saw Moulânâ 'Abdur Rahîm (رحمه الله). He requested permission to stay in his company. Hadrat told him to go Moulânâ Gangohî

(رحمه الله) who was still alive at that time. However, Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) said that he was completely compatible with Hadrat Raipûrî (رحمه الله) and did not want to go anywhere else. Hadrat told him not to be in a hurry and to make *istikhârah*. He complied with the request. Hadrat showed him a few *dhikrs* etc. and bid him farewell.

He did not stay for long at home after which he returned to Raipur where he became bay'at at the hands of Hadrat Raipûrî (رحمه الله). Although Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) had all his family members and relatives in Sargodha, he preferred to remain in the company of Hadrat Raipûrî (رحمه الله) in Raipur. This was at a time when the khânqah of Raipur was undergoing extremely strained circumstances. He had already purified his soul during his student days to a great extent. Now he was perfecting the process under the guidance of a great Sheikh. The people in the khânqah had to generally suffice on dry bread for their meals. The baker was a careless fellow and sloppily baked the bread without paying attention to the fact that it was baked or not. Sometimes the bread used to be raw and they had to partake of it. He once decided to complain to Hadrat about the bread but then realized that Hadrat would tell him to go somewhere else if he was not satisfied with the conditions there. Due to the unwholesome food that he ate and the continuous loud *dhikr* he made, he was afflicted by a number of illnesses. The effects of these illnesses lasted till his death.

In spite of all these trials, he remained patiently and forbearantly engrossed in the remembrance of Allâh and the service of his Sheikh. He used to have very little time to rest during the day or night, continuously toiling in the service of his spiritual mentor. He served him for approximately fourteen to fifteen years.

Responsibility

Shâh 'Abdur Rahîm (رحمه الله) passed away on 26 Rabî'uth-Thânî 1337 A.H. Before his demise, he conferred the mantle of *khilâfat* on Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) and requested him to remain in Raipur. Complying with the request of his Sheikh, he fulfilled this duty for a full forty five years. Initially, he had to undergo great hardships, but Allâh's help was always with him. Allâh continuously provided him with sustenance without him having to leave Raipur or become engaged in any business.

Character

During these forty five years, the world witnessed many changes and revolutions, yet Moulânâ served Dîn without the slightest desire for worldly fame and glory. Due to his sincerity and practice, he propagated the lofty character of Nabi ﷺ. Hundreds of 'Ulamâ traversed the path of *taṣawwuf* under his guidance. He made thousands of Muslims repent from their sins and innovations. He guided people from all walks of life, whether they be employees, businessmen, writers, poets, lecturers or

(رحمه الله) who was still alive at that time. However, Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) said that he was completely compatible with Hadrat Raipûrî (رحمه الله) and did not want to go anywhere else. Hadrat told him not to be in a hurry and to make *istikhârah*. He complied with the request. Hadrat showed him a few *dhikrs* etc. and bid him farewell.

He did not stay for long at home after which he returned to Raipur where he became bay'at at the hands of Hadrat Raipûrî (رحمه الله). Although Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) had all his family members and relatives in Sargodha, he preferred to remain in the company of Hadrat Raipûrî (رحمه الله) in Raipur. This was at a time when the khânqah of Raipur was undergoing extremely strained circumstances. He had already purified his soul during his student days to a great extent. Now he was perfecting the process under the guidance of a great Sheikh. The people in the khânqah had to generally suffice on dry bread for their meals. The baker was a careless fellow and sloppily baked the bread without paying attention to the fact that it was baked or not. Sometimes the bread used to be raw and they had to partake of it. He once decided to complain to Hadrat about the bread but then realized that Hadrat would tell him to go somewhere else if he was not satisfied with the conditions there. Due to the unwholesome food that he ate and the continuous loud *dhikr* he made, he was afflicted by a number of illnesses. The effects of these illnesses lasted till his death.

In spite of all these trials, he remained patiently and forbearantly engrossed in the remembrance of Allâh and the service of his Sheikh. He used to have very little time to rest during the day or night, continuously toiling in the service of his spiritual mentor. He served him for approximately fourteen to fifteen years.

Responsibility

Shâh 'Abdur Rahîm (رحمه الله) passed away on 26 Rabî'uth-Thânî 1337 A.H. Before his demise, he conferred the mantle of *khilâfat* on Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) and requested him to remain in Raipur. Complying with the request of his Sheikh, he fulfilled this duty for a full forty five years. Initially, he had to undergo great hardships, but Allâh's help was always with him. Allâh continuously provided him with sustenance without him having to leave Raipur or become engaged in any business.

Character

During these forty five years, the world witnessed many changes and revolutions, yet Moulânâ served Dîn without the slightest desire for worldly fame and glory. Due to his sincerity and practice, he propagated the lofty character of Nabi ﷺ. Hundreds of 'Ulamâ traversed the path of *taṣawwuf* under his guidance. He made thousands of Muslims repent from their sins and innovations. He guided people from all walks of life, whether they be employees, businessmen, writers, poets, lecturers or

politicians. In spite of all this, he preferred a low profile and never praised himself, not even by mistake. He had completely eradicated the illness of *hubbe jāh* (love of position) from his heart.

Post-partition period

After the partition of India and Pakistan, there was an air of dejection among the people, especially the 'Ulamā. Moulânâ 'Abdul Qâdir (رحمه الله) undertook trips to many places and encouraged the people to continue with their work in their areas. There was no need to lose hope. This created an atmosphere of enthusiasm among the people and they once again mustered the courage to progress. Many institutes that became soulless, now began thriving once more.

Demise

Moulânâ 'Abdul Qâdir (رحمه الله) passed away on 14 Rabî'ul Awwal 1382 A.H. in Lahore. The janâzah was performed in four places, namely, Lahore, Lylpur, Sargodha and Dhudia. He was laid to rest adjacent to the musjid of Dhudia. ❀



Moulânâ Husain Ahmad Madani

(*Rahimahullâh*)

Birth

Sheikhul Islâm Moulânâ Husain Ahmad Madanî (رحمه الله) hails from Allâhdâdpûr in the district of Faizabâd. He was born on 19 Shawwal 1296 A.H. (16 October 1879). He was a Husaini Sayyid. His father was a very noble saint while his mother was the Râbi'ah of her time. She was meticulous in her obedience to Shariat, extremely forbearing and spent all her time in devotions. Moulânâ Husain Ahmad Madanî (رحمه الله) was initially educated by his father. He learnt the first 5 parts of the Qur'ân from his mother.

Education

He was sent to Dârul 'Ulûm Deoband at the age of 13. Sheikhul Hind (رحمه الله) immediately recognized the excellent qualities of the youngster and personally taught him the initial subjects. Moulânâ Husain Ahmad Madanî (رحمه الله) was most fortunate in achieving the attention of all the great teachers of that era amongst whom were Moulânâ Zulfiqâr 'Alî, Moulânâ Khalîl Ahmad, Muftî 'Azizur Rahmân and Moulânâ Habîbur Rahmân (رحمهم الله). He always excelled in all his subjects. In a period of six and a half years, he completed studying 17 subjects which comprised of 67 books.

Emigration

In 1316 A.H. he emigrated with his father to Madînah Munawwarah. Here he got the opportunity of benefitting tremendously from the two important libraries of the time namely, the library of Sheikhul Islâm and the library of Mahmûdiyyah.

He completed his Arabic studies under the guidance of the renowned scholar of the time, Sheikh Âfandî ‘Abdul Jalîl (رحمه الله). Immediately upon completion of his course, he began teaching. Within a short while, his fame spread and students from far and wide began pouring in to quench their thirst of knowledge. During the entire day, he only rested for 3 hours while the remaining time was devoted to his teaching and worship. In this manner, he managed to teach 14 to 15 lessons daily. These lessons comprised of hadîth, tafsîr, aqâid and principles of hadîth etc. Allâh ﷻ granted him such respect and honour in Hijâz which the ‘Ulamâ of Syria and Yemen could not command. At the age of 24 he was given the title of *Sheikhul Arab wal Ajam* - The Sheikh of the Arabs and non-Arabs.

Arrest

During the conflict of Sharîf Husain, the ruler of Hijâz with Turkey, the English issued a warrant of arrest for Sheikhul Hind (رحمه الله). Sharîf was influenced by the British and Sheikhul Hind (رحمه الله) together with his companions, Moulânâ Madanî (رحمه الله) and Moulânâ

‘Uzair Gul (رحمه الله) were arrested and sent to Malta. They remained imprisoned on this island for approximately 4½ years. Hadrat Madanî (رحمه الله) memorised the Qur’ân during his imprisonment. He got the ideal opportunity to serve his ustâdh, Sheikhul Hind (رحمه الله) who was at the time very old and sickly. He was unable to use cold water. As hot water was not available on the island, Moulânâ Madanî (رحمه الله) used to fill a pot of water at night and keep it against his stomach (so as to warm the water) till the time of tahajjud after which he used to present it with extreme respect to his ustâdh. After a very long period did the prison authorities make arrangements for hot water, thus depriving Moulânâ Madanî (رحمه الله) of serving his ustâdh.

Freedom

After Moulânâ Madanî’s release, he returned to India at a time when the Indians were seeking independence from the oppressive English imperialists. He joined the Congress Party and played a leading role in liberating India. He had to endure much hardship during his political career as he was often imprisoned. The severity of the punishments meted out by the imperialists did not dampen his spirits and he made concerted efforts until India was liberated.

He also served as chancellor of Dârul ‘Ulûm Calcutta and Dârul ‘Ulûm Deoband for many years. After the demise of Sheikhul Hind (رحمه الله), Moulânâ Madanî (رحمه الله)

ﷺ) was chosen as his successor. He was elected the leader of Jam'iyatul 'Ulamâ - Hind.

He spent his entire life serving the cause of Dîn. Even during the last days of his illness, he performed salâh with congregation. Although he became extremely weak, he performed all his salâhs in a standing position, including his sunnat and nafl salâh. He passed away on 13 Jumâdal Ūlâ 1377 A.H. (1957). ❀

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاتَّقِ اللَّهَ

Muftî Muḥammad Ḥasan Amritsarî

(Raḥimahullâh)

Early Life

Born in about 1878 in Wahmilpur near Ḥasan Abdâl in India, Muftî Muḥammad Ḥasan (رحمه الله) was the son of an illustrious saint and well-known scholar of ḥadīth, Moulânâ Allâh Dâd Sâhib (رحمه الله). He obtained most of his knowledge from the famous âlim, Moulânâ Muḥammad Ma'sûm Sâhib (رحمه الله) at Madrasah Ghaznawîyyah in Amritsar. He was inclined towards taṣawwuf from the very beginning. He toiled very hard during his student days.

After qualifying from Amritsar, he proceeded to Dârul 'Ulûm Deoband where he repeated the final year under the excellent tutorship of Moulânâ Anwar Shâh Kashmîrî (رحمه الله).

Career

After qualifying, he took up the post of teaching in Madrasah Nu'mânîyyah and within a very short period was elected the senior lecturer. He was a superb teacher and had the uncanny ability of explaining in such a manner, that even a dull student could easily understand the lesson. He taught for approximately 48 years. In Amritsar he benefitted tremendously from the company of Moulânâ 'Abdul Jabbâr Ghaznawî and Moulânâ Nûr

Ahmad. The latter appointed him as the Imâm of Musjidun-Nûr.

During his stay in Amritsar, he delivered Qur'ânic Tafsîr lessons daily after Fajr in Musjidun-Nûr. People from far and wide and of different schools of thought came to refresh their souls. Even learned scholars benefitted from these lessons. He delivered these tafsîr lessons for 48 years in Amritsar and 10 years in Lahore. He was also responsible for issuing *fatwâs* (legal verdicts).

When his elder brother passed away, the surviving widow requested Muftî Sâhib (رحمه الله) to marry her so that her children could be nurtured correctly. He accepted her request and married her. She remained in his nikâh until he was 63 years old.

Spiritual Life

While teaching, he felt the need for a spiritual mentor. For this reason he went to Thana Bhawan and expressed his desire to Hadrat Thânwî (رحمه الله). The latter laid down three conditions: firstly, he should learn qirâ'at from a reputable qârî, secondly, he should study *hadîth* under a Hanafî Ustâdh because Muftî Muḥammad Ḥasan (رحمه الله) had studied *hadîth* under Ghair Muqallid 'Ulamâ and thirdly, to correspond with Hakîm Ghulâm Mustafâ Bijnorî (رحمه الله) and to show him at least 25 of his letters of correspondence. Muftî Muḥammad Ḥasan (رحمه الله) completed these conditions in a period of two years. He

studied *hadîth* under 'Allâmah Kashmîrî (رحمه الله), qirâ'at under Qârî Karîm Baksh (رحمه الله) and he corresponded with Hakîm Ghulâm Mustafâ (رحمه الله) and received 25 letters from him. Hadrat Thânwî (رحمه الله) now accepted him as his disciple and he took the bay'at on 11 Dhul Hijjah 1343 A.H. He rapidly progressed in tasawwuf and within a short span of 3 years, Hadrat Thânwî (رحمه الله) conferred the mantle of successorship on him in a very short time. He was extremely attached to and fond of his spiritual mentor to the extent that he did not have the courage to read other books besides those of Hadrat Thânwî (رحمه الله). He advised his children to study *Bahishti Zewar*, *Jazâul A'mâl*, *Talîmud-dîn*, *Mawâiz* and *Malfûdhât*. He used to comment that having a link with Hadrat Thânwî (رحمه الله) was itself a great divine bounty.

Muftî Muhammad Shafî (رحمه الله) writes that when one sat in the majlis of Muftî Muḥammad Ḥasan (رحمه الله), one felt that one was in the majlis of Hakîmul Ummat (رحمه الله). After the demise of Hadrat Thânwî (رحمه الله), the ulamâ and mashâikh turned towards Muftî Muḥammad Ḥasan (رحمه الله) for spiritual guidance.

In 1947 he emigrated to Pakistan and established Jâmi'ah Ashrafiyah in Lahore.

Politics

In the political arena, he was also very active. Regarding the movement of Pakistan, he conformed to the views of his sheikh, Hadrat Thânwî (رحمه الله) and worked together with all the luminaries of his time like 'Allâmah Uthmânî (رحمه الله) and Muftî Shafî (رحمه الله). He was their advisor and assistant in drawing up the resolutions and aims of Pakistan.

He also participated in the 1952 Khatme Nubûwwat conference. He was elected the chairman of Majlise 'Amal Khatme Nubûwwat. At all times he boldly spoke out against all *bâtil* (falsehood).

Demise

When he was 58, he contracted elephantiasis in his right leg. It swelled so much that eventually at the age of 70, the right leg had to be amputated. He patiently bore the pangs of this illness for eighteen years. In his own words, sometimes he suffered such excruciating pain where the leg was amputated that it felt like a thousand knives attacking him. He had a heart attack in Karachi and passed away on 16 Zul Hijjah 1380 - 1 June 1961. Hadrat Shâh 'Abdul Ghanî Phûlpûrî (رحمه الله) performed the janâzah salâh. He was laid to rest in the Society Qabrastan in Karachi. He was survived by six sons and a daughter. ❀

Moulânâ 'Ubaidullâh Sindhî

(*Rahimahullâh*)

Early Life

Ram Singh Zargar was a Sikh of Chilanwali in the district of Siyalkot. On 12 Muharram 1289 A.H. (10 March 1872), he had a son. However, Ram Singh died four months prior to the birth of his son. The grandfather took the responsibility of the child's upbringing. After two years, the grandfather also died. The mother took the child and went away to the maternal grandfather's house. After the maternal grandfather's demise, the child went to Jâmpûr where his uncle lived. It was at this town that he received his initial secular education.

In 1884, he borrowed a book of Moulânâ 'Ubaidullâh Pâily (رحمه الله), namely *Tuhfatul Hind* and read it with much interest. Thereafter he had the opportunity of reading Moulânâ Shâh Ismâ'il Shahîd's book, *Taqwiyatul Îmân*. In this way the desire for Islam was created in his heart. On his own he named himself 'Ubaidullâh after the author of *Tuhfatul Hind* and he learnt to perform salâh as well.

Embracing Islam

On 15 August 1887 he decided to leave his home and family for the love for Islam. He was 15 years old at the time. With a Muslim friend, 'Abdul Qâder, he reached Kotlah in Muzaffargarh where he embraced Islam on 29 August 1887. When his relatives began searching for him, he left for Sindh and lived with Hâfez Muhammad Siddîq

(رحمه الله), a great saint of his time. He developed a deep attachment for him and regarded him as his spiritual father. It was also due to him that he made Sindh his motherland, hence the title Sindhi. Hâfez Muḥammad (رحمه الله) made special du'â for him to obtain an excellent tutor.

Education

In September 1888 he proceeded to Deoband where he took admission at Dârul 'Ulûm. He was afforded the grand opportunity of benefitting from Sheikhul Hind (رحمه الله). Thus the du'â of Hâfez Muḥammad (رحمه الله) was accepted. Very soon he mastered Arabic and all the Islamic subjects. He was so intelligent that he studied *Sunan Nasai* and *Ibn Mâjah* (detailed works of ḥadīth) in only 4 days each while he completed *As Sirâjīyyah* (a text book on the laws of succession) in a mere two hours.

Career

After qualifying, he left for Sukkhar where he married the daughter of Molwî 'Azîmullâh Khân (رحمه الله), a teacher at Islâmīyah High School. In 1901 he established the Dârul Irshâd. He remained engrossed in propagation for 7 years. He was requested in 1909 by Sheikhul Hind (رحمه الله) to proceed to Deoband. Here he accomplished much for the student body, Jam'iyatul Ansâr. Sheikhul Hind (رحمه الله) then requested him to transfer his work to Delhi where he worked with Hakîm Ajmal Khân (رحمه الله) and Dr. Ansârî (رحمه الله).

In 1912 he established a madrasah, Nazzâratul Ma'ârif which achieved much in the field of propagating Dîn. At the suggestion of Sheikhul Hind (رحمه الله) in 1915, he emigrated to Afghanistan. He stayed for 7 years in Kabul. He encouraged Amîr Amânullâh Khân to fight the British. For this reason he had to leave Afghanistan as well. He proceeded to Russia where he spent 7 months. He was afforded official treatment as a guest of the state. During this period he studied the ideology of socialism. He was unable to meet Lenin because he (Lenin) was severely ill at the time.

Thereafter in 1923 he left for Turkey and initiated the third phase of the Waliullâh Movement in 1924. He issued the Charter for the Independence of India from Istanbul. He left for Makkah in 1927 and remained there till 1929. During this period he brought the message of the rights of Muslims and other important religious issues to the masses. In 1936 the Indian National Congress requested his return to India and subsequently he was given permission to return.

Toil

Moulânâ Ubaidullah's entire life was one of endeavour and difficulty. He was once asked if he ever had a day of comfort during his 30 years of exile. He replied, "Undoubtedly I did not sleep for even one night with ease for this entire period." Moulânâ Sa'id Aḥmad Akbarabâdî (رحمه الله) describes the return of Moulânâ 'Ubaidullâh (رحمه الله) to Delhi after his exile thus:

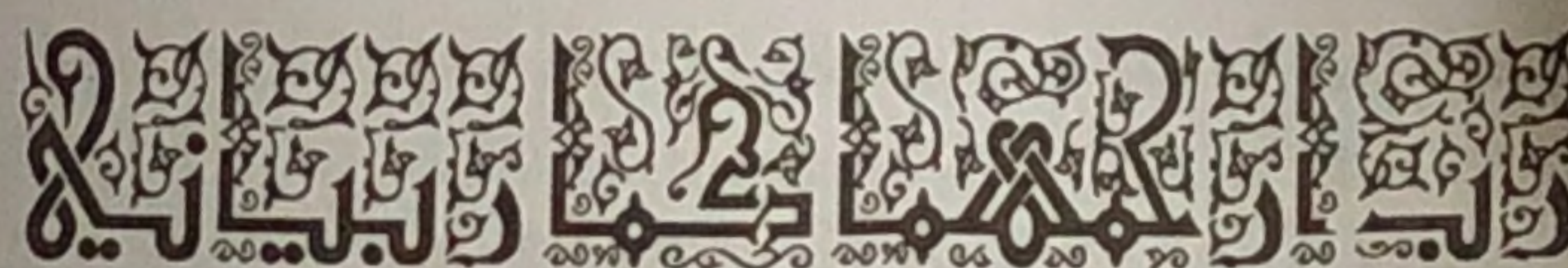
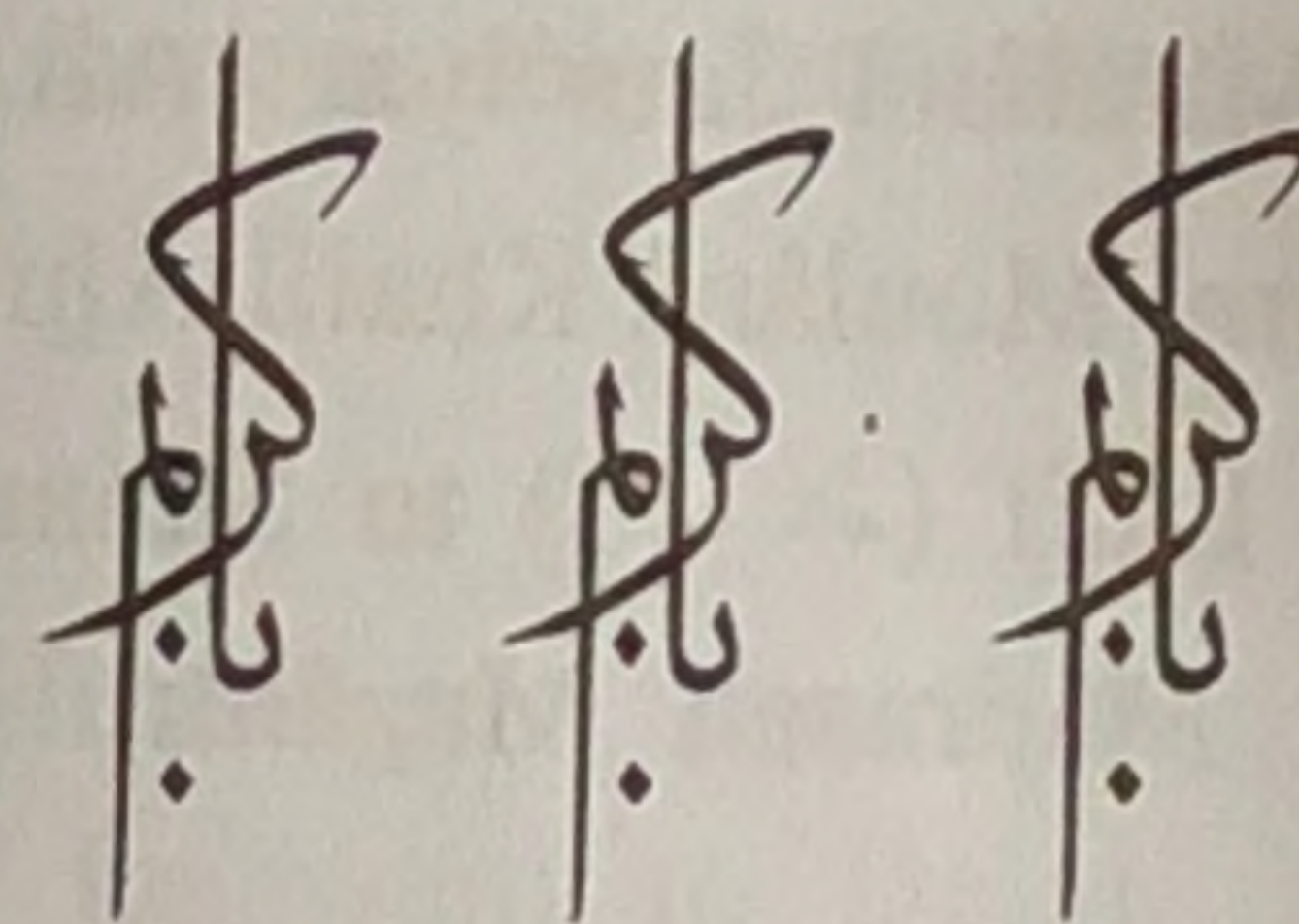
"All the people proceeded to the Delhi station to await his arrival. I had conjured up an image of Moulânâ by looking at the present leaders. I expected him to have a turban on his head and to be wearing a *jubbah* (robe). He would be a passenger of the first class, he would at least have one servant with him, at least 2-3 heavy suitcases, a heavy bedding, 2-3 flasks, 3-4 heavy receptacles of food and majesty and grandeur apparent on his countenance. However, when the train reached, all these thoughts were left stagnant. The people frantically began searching the first and second-class coaches. Meanwhile, a man with nothing on his head, wearing a kurta of coarse cotton cloth with a coarse sheet around his neck emerged from the third class. Those who recognised him immediately ran towards him. This was Moulânâ 'Ubaidullâh Sindhî. The hair of his beard and head was completely white. He was about 65 years old. People began searching for his goods, but where did he have any luggage? Whatever was on his body was all that he owned. I have not seen a person and probably will not see in future one who has renounced material pleasures so totally."

Once Moulânâ (رحمه الله) went from Okhla to Delhi (a distance of approximately 8 miles) on foot during a hot day. He returned on foot as well because he did not have sufficient money to board the bus. Moulânâ Sa'id Akbarabâdî (رحمه الله) comments that he (Moulânâ 'Ubaidullâh) did not mention this to anyone nor could they realize this from his countenance. Another person who had come by bus saw him walking and when Moulânâ (رحمه الله) was asked if he had indeed come walking, he admitted

doing so. Also, because of having to travel on foot, he had to leave very early that day. As the food was not as yet ready when he departed, he had to forgo the meal which he only had after 'Asr Salâh in Delhi. This is the mettle which he was made of.

Demise

He made a programme of teaching Shâh Walîullhâh's *Hujjatullâhil Bâlighah* to Moulânâ Akbarabâdî (رحمه الله) who would then write an exegesis in his own words. Thereafter he had to leave for Lahore to visit his daughter. Here he fell seriously ill and passed away on 22 August 1944. Unfortunately the exegesis could not be undertaken. ❀



Moulânâ 'Abdul Latîf Sahâranpûrî

(Rahimahullâh)

Early Life

Moulânâ 'Abdul Latîf (رحمه الله) was born in 1298 A.H. He learnt the Quran in his hometown of Qâdîpûr under the guidance of Hâfîz Amânat 'Alî (رحمه الله) who was a teacher at Madrasah Ta'lîmul-Islâm, Jâmi' Musjid, Qâdîpûr. Thereafter, he learnt Persian by his father, Moulânâ Jam'îyat 'Alî (رحمه الله) who was the dean of the faculty of Arabic and Persian at the Bahawalpur Government College.

When Moulânâ Khalîl Aḥmad Sahâranpûrî (رحمه الله) came to Bahawalpur, Moulânâ Jam'îyat 'Alî (رحمه الله) handed his son over to him. Moulânâ Khalîl Aḥmad (رحمه الله) took Moulânâ 'Abdul Latîf (رحمه الله) to Saharanpur where he was admitted at Madrasah Mazâhirul-'Ulûm in 1315 A.H.

Career

He qualified in 1322 A.H. Among his teachers were Moulânâ Khalîl Aḥmad (رحمه الله) and Moulânâ 'Inâyat Ilâhî Sâhib (رحمه الله). In 1323 A.H he was appointed as an ustadh in Mazâhirul-Uloom by Shâh 'Abdur Rahîm Raipûrî (رحمه الله). He went for hajj in 1323 and 1328 A.H. When Moulânâ Khalîl Aḥmad (رحمه الله) went for hajj in

1333 A.H. Moulânâ 'Abdul Latîf (رحمه الله) was appointed as the rector. In 1339 A.H. he was appointed Shaikhul-Hadîth - the responsibility of teaching Sahîh Bukhârî and Tirmizî now fell upon his shoulders. He continuously served the Madrasah with utmost devotion for 29 years.

Habits

Shaikhul-Hadîth Moulânâ Zakarîyâ (رحمه الله) says that Moulânâ 'Abdul Latîf (رحمه الله) used to reside in Qâdîpûr but his habit was to come to the Madrasah one day from the west, the next day through the city centre and the following day from the east. On the way, he used to visit all the donors of the Madrasah and remind them of their donations. The donors would either hand over their contributions immediately or come a little later to the Madrasah.

Illness

In 1348 A.H. he went to Delhi for some important commitments. Here he contracted cholera. All the doctors lost hope. Sheikh Rashîd Aḥmad hired a car and Moulânâ (رحمه الله) was made to lie on the rear seat while Moulânâ Zakarîyâ (رحمه الله) and Moulânâ Ilyâs (رحمه الله) sat at his feet.

When the vehicle reached Qâdîpûr, Moulânâ 'Abdul Latîf (رحمه الله) sought permission to go home. Shaikhul-Hadîth (رحمه الله) and Moulânâ Ilyâs (رحمه الله) refused, but he

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insisted. Eventually Shaikh Zakariyâ (رحمه الله) and Moulânâ Ilyâs (رحمه الله) supported him till the house. Through the grace of Allâh, his illness diminished considerably although the signs of weakness remained for several months.

In 1373 A.H. he went to Rangoon for some work of the Madrasah. Here he fell ill and after his return, the illness increased tremendously. He passed away on 2 Dhul-Hijjah 1373 A.H.

Qualities

Moulânâ 'Abdul Latîf (رحمه الله) led a simple life devoted to imparting knowledge. He was the author of several beneficial books, one of which was "Tarjîhe-Darse-Nizâmî" which was written as an answer to objections raised on the prevailing syllabi in the Islamic seminaries. In this booklet, he answered the objections and gave the reasons for preferring this syllabus. Some of his outstanding students were: Moulânâ Zafar-Ahmad Uthmânî, Moulânâ Idrîs Kândhelwî, Moulânâ Badre-Âlam, Moulânâ 'Abdur Rahmân Kâmilpûrî, Moulânâ Jamîl Ahmad Thânwî, Moulânâ Asadullâh, Moulânâ Zakariyâ, Moulânâ Yûsuf Kândhelwî, Moulânâ Ihtishâmul-Hasan and Moulânâ Akbar 'Alî Sahâranpûrî (رحمهم الله). May Allâh bless their souls. ❀

صدق الله العظيم

Moulânâ I'zâz 'Alî Amrohî

(Rahimahullâh)

Early Life

Moulânâ I'zâz 'Alî Amrohî (رحمه الله) was born in Badâyu on 1 Muharram 1301 A.H. (2 November 1882) on a Friday at the time of *subh sâdiq* (dawn). After some time, his father who had been in Badayu for employment reasons, moved to Shâhjahanpûr. Here Moulânâ I'zâz 'Alî (رحمه الله) began learning the Qur'ân by Miâ Qutbud-dîn (رحمه الله). Thereafter he memorised the Qur'ân by Hadrat Sharîfud-dîn (رحمه الله).

Education

Moulânâ I'zâz 'Alî (رحمه الله) was admitted to Madrasah 'Ainul 'Ilm and learnt under great 'Ulamâ like Moulânâ 'Ubaidulhaq Kâbulî (رحمه الله) and Muftî Kifâyatullâh (رحمه الله). Subsequently, in consultation with Muftî Kifâyatullâh (رحمه الله), he gained admission at Dârul 'Ulûm Deoband.

The following year he travelled to Meerut to meet his sister. Here at the insistence of Moulânâ Âshiq Ilâhî (رحمه الله), he studied for four years. Thereafter he regained admission at Deoband where he benefitted from the lessons of Sheikhul Hind (رحمه الله) and Muftî 'Azîzur Rahmân (رحمه الله) amongst others.

Career

After qualifying in 1320 A.H., he was appointed a teacher at Madrasah Nu'māniah in Phāgalpūr. Thereafter he taught for three years in Afdalul Madāris in Shāhjānpūr. In 1330 he was appointed as a teacher at Dārul 'Ulūm Deoband. He also spent one year at Hyderabad but returned to Deoband where he remained till his demise in 1374 A.H. He was spiritually linked to Hadrat Gangohī (رحمه الله) and the mantle of successorship was conferred to him by Moulānā Husain Ahmad Madanī (رحمه الله).

Qualities

Despite being an erudite jurist and scholar of a very high calibre, he was extremely humble and had extreme trust in Allāh. In spite of receiving offers of teaching at several universities of India for a much more attractive salary, he preferred offering his services to Deoband for a meagre wage.

Due to his simplicity he wore a kurtah made of coarse cloth and very ordinary shoes. In spite of his simplicity, he was extremely neat and clean. Besides excellent character, the Almighty had endowed him with handsome features as well. He was of medium height, clear complexion and possessed a pleasant countenance. There was a distinguishable illumination in his eyes. The effects of grandeur and splendour could be perceived from his countenance.

Besides his teaching proficiency, he wrote explanatory footnotes for many madrasah textbooks as well. These annotations are even in use till today. He taught for 54 years. Thousands of students benefitted from him during the course of this period. Some of his more well-known students are: Mufti Shafi', Moulānā Hifzur Rahmān, Moulānā Manzūr Nu'mānī and Moulānā Sa'id Akbarabādī (رحمهم الله).

Mufti Shafi' (رحمه الله), the Grand Mufti of Pakistan said, "Moulānā I'zāz 'Alī (رحمه الله) is from amongst those teachers of mine whose education and training form the foundation of my learning. I learnt all the Arabic literature text books from him. He had a natural inclination for Arabic literature. He possessed divine expertise in teaching and training his students. Teaching day and night at Dārul 'Ulūm was his most cherished occupation. Besides this service, he wrote annotations for many text books of literature and fiqh which are well accepted by the scholars."

Demise

During his final days, he performed salāh with full devotion notwithstanding his extreme distress. Finally on 13 Rajab 1374 (8 March 1955) he left this temporary abode. Sheikhul Hadīth Moulānā Zakariyā (رحمه الله) performed his janāzah. He was laid to rest in the Qāsimi graveyard of Deoband. His two sons, Qārī Ahmad Miā (رحمه الله) and Moulānā Hāmid Miā (رحمه الله) are teachers at Dārul 'Ulūm Deoband. ❀

'Allâmah Sayyid Sulaimân Nadwî

(*Rahimahullâh*)

'Allâmah Sayyid Sulaimân Nadwî's original name was Anîsul Hasan and his agnomen was Abû Najîb. Afterwards he was impressed with the name Sulaimân, the name of a businessman from Rangoon and consequently his family gave him this name. 'Allâmah Nadwî (رحمه الله) hailed from Dees in the district of Putna in India. He was born on 23 Safar 1302 A.H. - 22 November 1884 on a Friday. His father, Moulânâ Hakîm Abul Hasan Nadwî (رحمه الله) was a distinguished scholar and an expert physician. He was a Sheikh of the Naqshbandîyah order.

Early Life

'Allâmah Nadwî (رحمه الله) obtained his initial education at home under the tutorship of his father and brother, Abû Habîb Mujaddidî (رحمه الله). Thereafter he furthered his studies at the Khânqâh of Moulânâ Muhîud-dîn (رحمه الله) in Phûlwarî. He subsequently spent a year at Madrasah Imdâdiyah in Bhangah and then in 1901 he took admission at Nadwatul Ulama in Lucknow. He studied for five years at this institute and qualified in 1906. Here he was afforded the golden opportunity of benefitting from the scholarship of luminaries like 'Allâmah Shiblî Nu'mânî, 'Allâmah 'Abdul Hayy, Moulânâ Muḥammad Fârûq, Moulânâ Hafîzullâh and Muftî 'Abdul Latîf (رحمهم الله) (May Allâh ﷻ illuminate their graves).

Capability

On the occasion of gradu'âtion in 1907 when extremely learned personalities were present, 'Allâmah Nadwî (رحمه الله) was asked to deliver a talk in Arabic without having any prior notification or preparation. Khwâjah Ghulâmuḥ-Thaqalain (رحمه الله) chose the topic, 'How did Islam spread in India' for his talk. 'Allâmah Nadwî (رحمه الله) delivered an impromptu talk and the entire gathering was left spellbound. Cheers of congratulation resonated from all sides. Seeing this, his tutor 'Allâmah Shiblî (رحمه الله), out of sheer joy, took off his turban and placed it on 'Allâmah Nadwî's head. This incident clearly manifested the excellent talents of 'Allâmah Shiblî's student and he ('Allâmah Shiblî رحمه الله) fully endorsed them. During his last days, 'Allâmah Shiblî (رحمه الله) called him and remarked that his *magnum opus*, *Sîratun Nabî* was the entire toil of his life and he would like him to complete it. 'Allâmah Nadwî (رحمه الله) promised to comply with the request and consequently did an excellent job by completing the remaining volumes of the work started by his teacher.

Career

'Allâmah Nadwî (رحمه الله) remained engrossed in all academic pursuits until he was forty. After qualifying, he was appointed the editor of the excellent monthly journal, *An Nadwah*. The standard of the journal was so high that only the articles of a few scholars from throughout the country were selected for publication. Moulânâ 'Abdul

Mâjid Daryâbâdî (رحمه الله), a contemporary of 'Allâmah Nadwî (رحمه الله), writes that the yearning and impatience which people had for 'Allâmah Nadwî's writings was not less than what they used to have for 'Allâmah Shiblî's work.

The scholars and the erudite acknowledged his scholastic potential. 'Allâmah Shiblî (رحمه الله) stated in the Jalsah of Nadwah in 1912, "What did Nadwa achieve? It has not achieved anything. It has produced one Sulaiman and that is sufficient." At that time there was a vacancy in Nadwah for a proficient Arabic teacher. 'Allâmah Shiblî (رحمه الله) entrusted his young but able student with the task and time has proven that it was a matchless selection. In 1912 when the cries of Islamic unity were raised in the political field, he assisted Moulânâ Abul Kalâm Âzâd (رحمه الله) in the writing of his weekly *Al Hilâl*. Till today the fame which the monthly *Al Hilâl* enjoys in the literary and political fields can be attributed to a great extent to 'Allâmah Nadwî (رحمه الله). In 1914, after the demise of 'Allâmah Shiblî (رحمه الله), 'Allâmah Nadwî (رحمه الله) was appointed his successor in the scholastic field.

In Azamgarh

Thereafter he proceeded to Azamgarh where he established the Dârul Muṣannifîn. After its establishment, his efforts increased day and night. Although he did not formally participate in politics, he achieved certain feats during his life which history cannot overlook. He presided in 1937

over the Convention in Calcutta inaugurated by the 'Ulamâ of Bengal. In spite of the relentless oppression of the British, he delivered an awe-inspiring talk that removed the fear of the British from the hearts and minds of the people.

At the insistence of 'Ulamâ such as Moulânâ Muhammad 'Alî Johar (رحمه الله) and Moulânâ 'Abdul Bârî (رحمه الله), he represented the 'Ulamâ of India in Europe where he fulfilled the rights of his mission. In 1947 he was chosen as president of the meeting convened by the Jamiatul Ulama Hind at Calcutta. Luminaries such as 'Allâmah Kashmîrî (رحمه الله) and 'Allâmah Shabbîr Ahmad 'Uthmânî (رحمه الله) were present at the meeting. His address at this meeting is a milestone in the history of Islamic politics. In the movement for the establishment of Pakistan, he held similar views as 'Allâmah Uthmânî (رحمه الله) and Muftî Shafi' (رحمه الله) and he made great endeavours for the implementation of Islamic law in Pakistan. After the demise of 'Allâmah Uthmânî (رحمه الله), he was chosen as the President of Jamiatul Ulama-Islam. In 1951 he headed a convention of 'Ulamâ of different schools of thought and presented a 22-point plan of action to the government of Pakistan.

Dr. Iqbal, the famous poet was profoundly impressed by 'Allâmah Nadwî (رحمه الله). In one letter, he wrote after 'Allâmah (رحمه الله) recovered from an illness: "All thanks to Allâh for having granted you recovery. Your existence is most essential for the Indian Muslims. I am certain that

Allâh has accepted the du'âs of the Muslims in order that they may benefit from you for a longer period."

Spirituality

Besides his excellence in the educational and scholastic fields, he was talented in the spiritual realm as well. He had a spiritual link with the Mujaddid of the era, Hadrat Thânwî (رحمه الله). After he established a relationship with Hadrat Thânwî (رحمه الله), there was a colossal change in his life. He was transformed from the world of knowledge to the sphere of *ma'rifat* (spiritual recognition of the Creator).

Demise

He passed away on 14 Rabî'ul Awwal 1373 A.H. - 22 November 1953 on a Sunday. Thousands of people attended his janâzah salâh which was performed by Dr. Abdul Hayy Ârifî (رحمه الله). He was laid to rest adjacent to 'Allâmah Shabbîr Ahmâd Uthmânî (رحمه الله) in the grounds of Islamia College, Karachi. ❁



Moulânâ Muḥammad Ilyâs Dhelwî

(Rahimahullâh)

Reformer

Rasûlullâh ﷺ said that Allâh ﷻ sends a reformer to this ummat every century. Commenting on this hadîth, Shâh Waliullâh (رحمه الله) notes that the explanation of this hadîth is found in another hadîth wherein Nabi ﷺ said that the pious people of every era will safeguard this knowledge and they will protect it from the distortions of the extremists, the falsehood of the liars and the wrong interpretations of the ignorant.

In the light of this hadîth, we find that Allâh ﷻ created men who fulfilled the responsibilities and requirements of their era in each century. Moulânâ Muḥammad Ilyâs (رحمه الله) made the revival of Dîn his mission at a time when the onslaught of materialism was threatening the very survival of Islam. He thus perfectly fits the description of the above-mentioned hadîth.

Family Background

Moulânâ Ilyâs' father, Moulânâ Muḥammad Ismâ'il (رحمه الله), who originally lived in the district of Muzaffarnagar, came to Nizâmuddîn in Delhi to teach the children of Mirzâ Ilâhî Bukhsh (رحمه الله). He was a devout saint who isolated himself for the worship of Allâh. Ten to twelve students of Mewat always stayed with him. It was at this time that he established a strong relationship with the

people of Mewat. He had three sons namely, Moulânâ Muḥammad (رحمه الله) from the first wife and he was the eldest son, Moulânâ Muḥammad Yahyâ (father of Sheikh Zakarîyâ رحمه الله) and Moulânâ Muḥammad Ilyâs (رحمه الله). The mother of Moulânâ Ilyâs (رحمه الله) was a very talented ḥâfîzah of the Qur'ân. It was her habit of reciting the entire Qur'ân plus 10 juz (parts) daily in Ramaḍân. In this way she used to complete the Qur'ân 40 times every Ramaḍân. Her fluency in the Qur'ân ensured that her household chores were not affected by the excessive recital. From this, one can estimate the pious and noble background from which Moulânâ Ilyâs (رحمه الله) hailed.

Early Life

Moulânâ Muḥammad Ilyâs (رحمه الله) was born in 1303 A.H. (1886). As was the family custom, he first memorised the Qur'ân. His initial education was obtained in the local madrasah. Thereafter he studied sometimes by his father in Delhi and sometimes in Kandhla. In 1896, his elder brother, Moulânâ Yahyâ (رحمه الله) took him to Gangoh where he personally taught him, while he also benefitted from the company of the many saints that were present there at that time. At the time of his arrival in Gangoh, he was 10 or 11 years old and he stayed with Moulânâ Gangohî (رحمه الله) for about 9 years.

Moulânâ Muḥammad Ilyâs (رحمه الله) always suffered from ill-health. Moulânâ Gangohî's son, Ḥakîm Mas'ûd (رحمه الله)

who was treating him, had a peculiar method of treatment whereby he forbade the use of water for lengthy periods. With the strength of mind that was so characteristic of Moulânâ Ilyâs (رحمه الله), he abided strictly by the advice of the physician and abstained from drinking water for a full 7 years.

In 1908 he proceeded to Deoband where he studied *Jâmi' Tirmizî* and *Saḥîh Bukhârî* (books of ḥadîth) under Sheikhul Hind (رحمه الله). In spite of persistent ill-health, he managed to complete his studies. After the death of Moulânâ Gangohî (رحمه الله), he generally remained silent and spent most of his time in meditation. Together with the ardour for worship, he was also infused with the spirit of jihâd.

From his early days he was held in the highest esteem by the elders of the family as well as the spiritual leaders of the day. Once leading 'Ulamâ were present in Kandhla when Moulânâ Ilyâs (رحمه الله) was asked to lead the prayer. Moulânâ Badrul Ḥasan (رحمه الله) humorously remarked that "such a small engine has been fastened to so many big carriages." "It depends on the power, not the size of the engine," replied one of them.

Career

In 1910 he was recruited to teach at Madrasah Mazâhirul 'Ulûm in Saharanpur. Upon the demise of his eldest brother, Moulânâ Muḥammad (رحمه الله) in Nizâmuddîn, he

was asked to take charge of the madrasah. He agreed after taking permission from his spiritual mentor, Moulânâ Khalîl Ahmad (رحمه الله). In those days there was no habitation in that part of Nizâmuddîn and there was dense bush adjoining the masjid. The resources of the madrasah were so meagre that sometimes they had to starve, but Moulânâ Ilyâs (رحمه الله) bore it with a cheerful heart. Often the students would live on wild fruits. The extreme poverty made no impression on him. What perturbed him was the prospect of abundance and prosperity which he was sure was going to come, according to the practice of Allâh ﷻ, after the phase of trial and tribulation.

Mewat

The moral and religious condition in Mewat, south of Delhi had deteriorated to such an extent that there was little to distinguish between their beliefs and practices and wholesale apostasy. Even non-Muslim historians have commented at length on their estrangement with Islam. When the followers of Moulânâ Muḥammad Ismâ'il (رحمه الله) came to know of Moulânâ Ilyâs's coming to Delhi, they resumed coming to Nizâmuddîn and requested him to visit Mewat so that the old suppliants of his family had an opportunity to renew the ties of fealty and spiritual allegiance.

Moulânâ Ilyâs (رحمه الله) felt that the only way to the religious reform of the Mewatis was promotion of religious knowledge and familiarisation with the

principles of *Sharî'at*. His predecessors had adopted the same method. He went a step ahead by establishing madrasahs in Mewat itself. This accelerated the pace of change. With the passage of time, he became dissatisfied with the progress of the madrasahs because they exerted little influence on the general pattern of living.

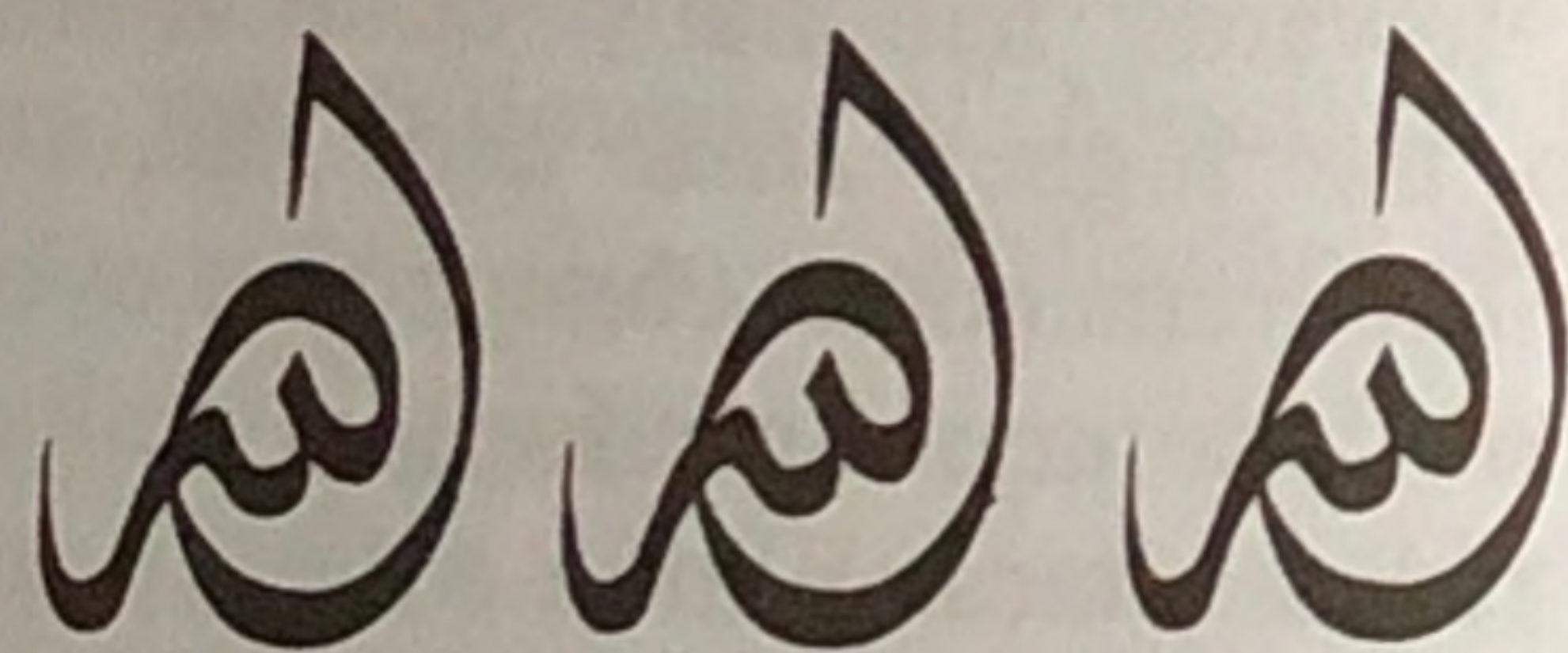
Tablîgh

After returning from ḥajj in 1925, he began the *tabligh* (propagation) journeys and called upon others also to come forward and propagate the fundamental tenets of Islam directly among the masses. People on the whole were unfamiliar with such an effort and were reluctant to respond to his call. With great difficulty a few people were persuaded to join him. He addressed the people in public gatherings and explained his aims to them. In this way he began preparing *jamâ'ats* and sending them to all parts of Mewat.

It was after much hard work that the beginning was made in Mewat towards habitually subordinating material interests to the higher aims and ideals of religious endeavour. The tremendous change that overtook Mewat as a result of these untiring efforts is perhaps without a parallel in recent times. Within a few years, the entire region emerged from darkness into light. Thousands of musjids were built where not one was to be seen for miles. Innumerable madrasahs were established while the number of *Huffâz* increased to over a 100 and so did that of qualified '*Ulamâ*.

Demise

Ceaseless work and worry, constant travelling and irregular hours aggravated his abdominal complaint which he had from childhood. In November 1943, he had a severe attack of dysentery from which he was never to recover. By March 1944, his illness had advanced so much that he could no longer lead the prayer. At midnight on the 12 July, he had an attack of restlessness. Sounds of *Allâhu akbar* were heard rising from his throat. Towards the morning, he sent for Moulânâ Yûsuf (رحمه الله) and Moulânâ Ikrâmul Hasan (رحمه الله) and when they came, he said to the former, "Let me embrace you. I am going." The end came prior to the Fajr adhân. The tired and weary traveller had at last arrived at the journey's end. He left behind only one daughter who was married to his nephew and favourite pupil, Sheikhul Hadîth Moulânâ Muḥammad Zakarîyâ (رحمه الله). ❀



Allâmah Muḥammad Ibrâhim Balyâwî

(Rahimahullâh)

Birth

Moulânâ 'Abdur Rahîm Balyâwî (رحمه الله) was a great and distinguished scholar of his time. In 1304 A.H his seventh child was born. Although this was the youngest of his children, no one including the father realised that he was to become a great luminary of his time. He was given the name Muḥammad Ibrâhim. It was during this very year (1304) that the oldest ustâdh of Dârul 'Ulûm Deoband, Moulânâ Muḥammad Mahmûd (رحمه الله), the ustâdh of Sheikhul Hind (رحمه الله) passed away. But who realised at that time that the Creator was replacing one star with another two brilliant stars - both 'Allâmah Balyâwî (رحمه الله) and 'Allâmah 'Uṭhmânî (رحمه الله) were born in 1304.

Education

'Allâmah Balyâwî (رحمه الله) obtained his initial education under the expert tutorship of his learned father at home. Thereafter he was admitted to the famous institute of Jounpur where he had the opportunity of benefitting from expert teachers in every field. Among his erudite ustâdhs were Moulânâ Ḥakîm Jamîluddîn, Moulânâ 'Abdul Ghaffâr, Moulânâ Muḥammad Fârûq Chiryâkotî and Moulânâ Hidayatullâh Khân (رحمه الله).

Later on he took admission at Dârul 'Ulûm Deoband where he imbibed the recognition of Allâh ﷻ from Sheikhul Hind (رحمه الله). 'Allâmah Balyâwî (رحمه الله) personally admitted that this was a great favour of Allâh ﷻ on him as he had become influenced by his environment when he was sixteen and began attending *fâtiḥah khwânî* sessions. After coming to Deoband, he was purged of this habit and he once again began treading the correct path. When he presented himself for the entrance examination to Sheikhul Hind (رحمه الله), the latter immediately realised that the element of the logical sciences was predominant in him and there was a lack of Islamic sciences. He therefore advised him to study in the pre-final year. 'Allâmah Balyâwî (رحمه الله) readily accepted his advice and began studying *Mishkât*, *Hidâyah* and other subjects. At this time, he was afforded the golden opportunity of serving Sheikhul Hind (رحمه الله) and this continued for a long period.

Bay'at

One year had passed since he came to Deoband. The final examinations were in progress. His proximity and close association with Sheikhul Hind (رحمه الله) inscribed a deep reverence in 'Allâmah Balyâwî's heart and he was profoundly impressed with Sheikhul Hind's sincerity and piety. He wanted to take bay'at on the hand of Sheikhul Hind (رحمه الله) but the problem was that Sheikhul Hind (رحمه الله) would not allow any student to take bay'at. 'Allâmah Balyâwî (رحمه الله) expressed his heart's desire and condition to Moulânâ 'Abdus Samad (رحمه الله), an ustâdh at Dârul

'Ulûm. The latter agreed to assist him and said, "Today Sheikhul Hind (رحمه الله) will be coming to my room to set the examination papers. Bring some milk to the room." 'Allâmah Balyâwî's ecstasy knew no bounds. At the appointed time he took some milk and entered the room. Moulânâ 'Abdus Samad (رحمه الله) used the opportunity and requested Sheikhul Hind (رحمه الله) to allow him to take the pledge. Sheikhul Hind (رحمه الله) refused as he normally did. Moulânâ 'Abdus Samad (رحمه الله) insisted and assured him that it would not affect 'Allâmah Balyâwî's studies. Sheikhul Hind (رحمه الله) remained silent which was an indication that he accepted the request. He finally allowed 'Allâmah Balyâwî (رحمه الله) to take the pledge. This incident caused a delay of thirty minutes in the examination papers of that day.

Teaching

On qualifying, he immediately began teaching at Madrasah Âliyah in Fatehpûr. In 1337 he was called to Dârul 'Ulûm Deoband. From 1340 till 1344 he taught in Azamgarh. He also taught at Jâmi'ah Islâmîyah, Dhabel and Hâthazari, Bengal. In 1377 he was appointed the head teacher at Dârul 'Ulûm Deoband after Moulânâ Madanî (رحمه الله) passed away. He remained with this post until his final breath.

Specialities

'Allâmah Balyâwî (رحمه الله) was learned in every field especially in logic and dialectics. He taught from 1327 till

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Specialities

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1387 which is a colossal sixty years of religious service. His lessons were distinguished with conciseness and students yearned to listen to him. Moulânâ Muḥammad Yûsuf Binnorî (رحمه الله) has written that 'Allâmah Balyâwî (رحمه الله) was one of the special students of Sheikhul Hind (رحمه الله) who had the capability of impeccably teaching the most difficult of works. His intelligence and memory were unsurpassed. Together with his teaching responsibilities, he was also an author. He wrote booklets on *Musâfahah* and *Tarâwîh*. He wrote an annotation for Jâmi' Tirmizî which he was unable to complete due to his deteriorating health. He passed away on 24 Ramadan 1387 A.H. (27 December 1967) and was laid to rest in the Qâsimi Graveyard of Deoband. ❀

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Moulânâ Aḥmad 'Alî Lâhorî

(Rahimahullâh)

Sheikhut-Tafsîr, Moulânâ Aḥmad 'Alî Lâhorî (رحمه الله) was from among those true Ulâmâ whose every moment was subservient to the pleasure of the Almighty Allâh. He was an authentic scholar of Dîn, a matchless mufasssîr, thinker and ârife-kâmil (one who was perfect in his recognition of Allâh).

Early Life

Moulânâ Aḥmad 'Alî Lâhorî (رحمه الله) was born on 2 Ramadân 1304 A.H. in Gujrânwâlâ. As a consequence of being born in the month of the revelation of the Quran, he continued dispersing the pearls of wisdom from the book of guidance throughout his life. His father was Sheikh Habîbullâh (رحمه الله) who was bay'at in the Chistîyyah line of spirituality. He was a pious saint. As soon as he began to understand, his mother began educating him. Thereafter he lived in the shadow of a great saint, Moulânâ 'Abdul Haqq (رحمه الله). He nurtured him perfectly with complete compassion and love. He handed him over to his spiritual mentor, Moulânâ Ghulâm Muḥammad Dînpûrî (رحمه الله). Moulânâ Aḥmad 'Alî Lâhorî (رحمه الله) was also endowed with the spirit of valour and jihâd by the brave warrior of Islâm, Moulânâ Tâj Mahmûd (رحمه الله).

Education

When Moulânâ 'Ubaidullâh Sindhî (رحمه الله) established his institute of higher Islamic studies, namely Dârur-Rashâd in Gothpirjhandâ, he admitted Moulânâ Ahmad 'Alî Lâhorî (رحمه الله) as a student there. Here the latter studied the Islamic sciences with great zeal and enthusiasm for six years. He qualified in 1927.

Achievements

After qualifying, he was appointed as a lecturer in the same institute. Moulânâ 'Ubaidullâh Sindhî (رحمه الله) handed his daughter over to him in marriage. For three years he taught at Dârur-Rashâd with extreme sacrifice and exertion. When Moulânâ 'Ubaidullâh Sindhî (رحمه الله) established the Jam'iyatul Anṣâr, he called Moulânâ Ahmad 'Alî Lâhorî (رحمه الله) to prepare a group of 'Ulamâ and educated men. The aim of this group was to continue the mission of tablîgh according to the needs of the time. Moulânâ Ahmad 'Alî Lâhorî (رحمه الله) assisted Moulânâ 'Ubaidullâh Sindhî (رحمه الله) in organising this group.

Moulânâ Ahmad 'Alî Lâhorî (رحمه الله) subsequently went to a madrasah in Nawâbshâh on the instruction of Moulânâ 'Ubaidullâh Sindhî (رحمه الله). He also taught in Aligarh on the orders of Moulânâ 'Ubaidullâh Sindhî (رحمه الله). When Moulânâ 'Ubaidullâh Sindhî (رحمه الله) had to emigrate to Afghanistan, he appointed Moulânâ

Ahmad 'Alî Lâhorî (رحمه الله) as the supervisor of Jam'iyatul Anṣâr. While Moulânâ 'Ubaidullâh Sindhî (رحمه الله) was in Afghanistan, he sent some letters to him. The letters were intercepted and Moulânâ 'Ubaidullâh Sindhî (رحمه الله) was arrested as a result.

Arrest

The British government subsequently began trampling this movement. Had Moulânâ 'Ubaidullâh Sindhî's movement, whose only aim was obtaining freedom for the homeland been successful, Pakistan would have come into existence several years before 1947. When the letters were intercepted, Moulânâ Ahmad 'Alî Lâhorî (رحمه الله) was also arrested. From Delhi he was brought to Shamlah where he was imprisoned. The prison warden in charge of him was so impressed by his good character and merits, that he tried to give Moulânâ (رحمه الله) all the freedom and facilities he could. He would provide clean water for ablution. Sometimes he would bring sweetmeats. He also brought a bed from home for him. From Shamlah, Moulânâ (رحمه الله) was taken to Lahore and from there to Jâlandhar.

Release

After his release, he began disseminating the teachings of the Qur'ân. Gradu'ally an organization, the Anjuman Khuddâmud-dîn came into existence through the assistance of friends for the propagation of the Qur'ân

and the progress of Islam. Later on a weekly magazine by the name of *Khuddâmud-dîn* was initiated and it continues to be published till today.

Moulânâ Ahîmad 'Alî Lâhorî (رحمه الله) also established the Madrasah Qâsimul 'Ulûm where the speciality was that the Tafsîr of the Quran was taught to the 'Ulamâ. Presently this institute is run by Moulânâ's son, Moulânâ 'Ubaidullâh Anwar (رحمه الله).

Merits

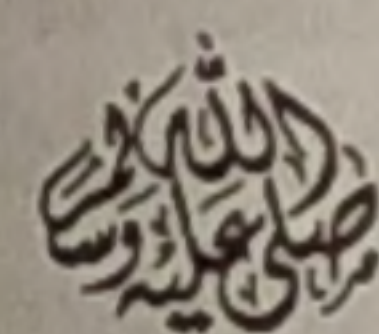
Moulânâ Ahîmad 'Alî Lâhorî (رحمه الله) assisted the nation in every adversity. He underwent the tortures of imprisonment. On every occasion he uttered the truth. He emphasized the practice of the Qur'ân and the sunnah. If any discord erupted in the ummah, he would stand up to confront it head-on. He took full participation in the movement '*Tahrîk Khatme Nubûwwat*'. If the government carried out any act against Sharî'ah, he would not fear anyone and spoke out openly against it. Sometimes he would be arrested for speaking out as in 1931 he spoke against the English principal of a law college in Lahore who uttered unsuitable words about Rasûlullah ﷺ. Later the government regretted its action and released him honourably.

Moulânâ (رحمه الله) also authored some thirty four booklets on different Islamic topics. He once said that the jewels found in the shoes of the saints cannot be found in the treasures of kings. He also said that the heart becomes

soft no matter how hard it may be with the *dhikr* of Allâh just as the continuous dripping of water on a stone causes it to become hollow.

Demise

Moulânâ (رحمه الله) passed away on 17 Ramadân 1382 A.H. Thousands of people participated in his janâzah salâh. He was laid to rest in the Miânî Qabristân. A fragrant scent could be perceived for a long time from his grave. ❀



صلوات الله عليه وآله

الأمير

'Allâmah Shabbîr Ahmad 'Uthmânî

(Rahimahullâh)

Merits

'Allâmah Shabbîr Ahmad (رحمه الله), who was also known by the title of "Sheikhul Islâm" was a great *muhaddith*, *mufasssir*, *faqîh* and politician. His entire life was devoted to serving Islam.

Moulânâ Husain Ahmad Madanî (رحمه الله) said that no one can deny the outstanding qualities of Sheikhul Islam namely, his matchless memory, eloquent speech, peerless wit and depth of knowledge. 'Allâmah Sulaimân Nadwî (رحمه الله) observed that when Sheikhul Islam (رحمه الله) used to take the platform to deliver a lecture, it seemed like waves from the ocean of knowledge and streams of perfection, knowledge and *irfân* (recognition) were overflowing. He was the Imâm of his era in speech and literary works.

Politics

In the political field he played a major role in achieving the independence of Pakistan. After independence, he emigrated to Karachi where his political talents were used and had a great effect on the political arena of the time. He was a member of the Assembly and head of the Religious Law Committee.

Early Life

'Allâmah 'Uthmânî (رحمه الله) was born on 10 Muharram 1305 A.H (1885) in the district of Bijnor where his father, Moulânâ Fadlur Rahmân Uthmânî (رحمه الله) was the deputy inspector of the government *madrasahs*. Moulânâ Fadlur Rahmân Uthmânî (رحمه الله) was a gradu'âte of Delhi college. He was a talented writer and poet in Urdu and Persian.

Career

'Allâmah 'Uthmânî (رحمه الله) was one of the most distinguished students of Sheikhul Hind (رحمه الله) and his worthy successor. He gradu'ated in 1325 A.H (1908) from Deoband and achieved first position in his class. He became one of the most eminent teachers at Dârul 'Ulûm. After Deoband he also did a teaching stint at Madrasah Fatehpûr in Delhi.

In 1338 A.H he went for *hajj* and on the request of the Saudi king, represented the Jamiatul Ulama of India. He delivered dynamic lectures in Arabic and had discussions with King Sa'ûd and leading 'Ulamâ. In 1348 A.H he proceeded to Jâmi'ah Islâmîyah, Dhabel, where he taught *tafsîr* and *hadîth*.

In 1354 A.H (1936) he was appointed the rector of Dârul 'Ulûm Deoband and made the institute progress tremendously during his reign. He became famous as a *muhaddith* and *mufasssir*. Thousands of students came

from far and wide to imbibe the goblets of knowledge from this "ocean of *ilm*". Some of his famous students were: Muftî Muḥammad Shafî (the grand Muftî of Pakistan), Moulânâ Idrîs Kândhelwî Moulânâ Badre Âlam, Moulânâ Manâzir Ahsan Gîlânî, Moulânâ Hifzur Raḥmân Sewhârî, Qârî Tayyib, Moulânâ Yûsuf Binnorî and Moulânâ Sa'id Akbarabâdî (رحمهم الله).

Books

'Allâmah 'Uṭhmânî (رحمه الله) has produced several masterpieces in the literary field. His most well known work is his *Tafsîr 'Uṭhmânî* regarding which Moulânâ Anwar Shâh Kashmîrî (رحمه الله) remarked, "'Allâmah 'Uṭhmânî (رحمه الله) has done the Islamic world a great favour by writing the tafsîr of the Qur'ân". Moulânâ 'Ubaidullâh Sindhî (رحمه الله) said, "I have not seen the like of this tafsîr. It is drenched with the spirit of Sheikhul Hind (رحمه الله)." Moulânâ Husain Aḥmad Madanî (رحمه الله) observed that 'Allâmah 'Uṭhmânî has encompassed the ocean in a water-bag by abridging voluminous works. 'Allâmah Sayyid Sulaiman Nadwî (رحمه الله) said, "The example of Hadrat 'Uṭhmânî's literary excellence and perfection of knowledge is his Tafsîr of the Qur'ân."

'Allâmah Kashmîrî (رحمه الله) remarked about his work, '*Fathul Mulhim*' that no one else in his knowledge has done a better job in explaining *Sahîh Muslim*. Allâmah Zâhid Kautharî (رحمه الله) has also praised the commentary excessively.

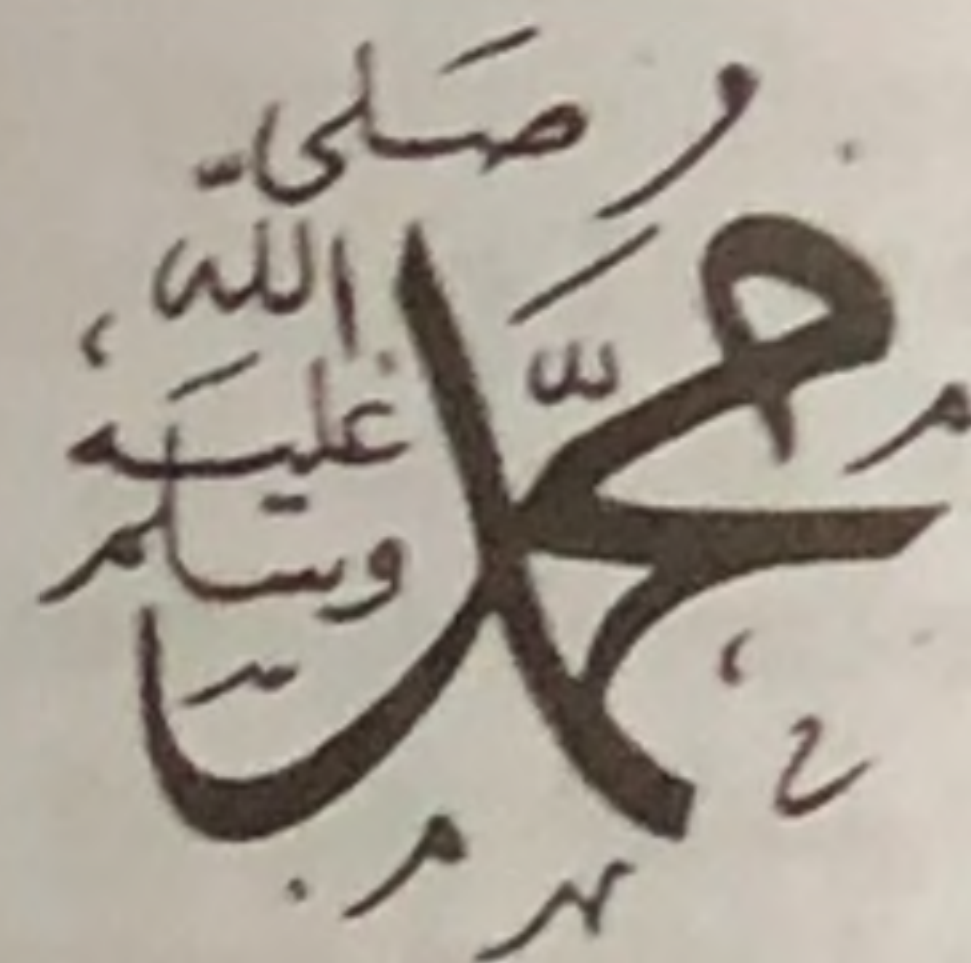
Politics

'Allâmah 'Uṭhmânî's participation in politics and service to the country began at the time of the battle of Balqan. He played a major role in the movement for independence as an important member of the Jamiatul Ulama of India. He continued with his efforts from 1919 till 1945. Thereafter he joined the Muslim League and intensified the progress of the movement for the liberation of Pakistan. He formed a council of Ulama (*Jamiat Ulama-e-Islam*) who were in favour of Pakistan and was elected the first chairman. Moulânâ Zafar Aḥmad Uṭhmânî (رحمه الله) was elected the vice-chairman. In reality, the existence of Pakistan, after Qaid Azam was due to the efforts of these two men. Without the guidance of 'Allâmah 'Uṭhmânî (رحمه الله), it would have been very difficult to incline the Muslims of India towards the Muslim League and the theory of Pakistan. The victory achieved in the referendum of the North West Frontier was solely due to his endeavours. He also played a vital role in the independence of Kashmir. As a member of the National Assembly of Pakistan, he passed the Law of Islam bill.

Demise

When Pakistan was founded on 14 August 1947 (8 Ramadaan 1366), he travelled from Deoband to Karachi to participate in the independence celebrations. On the night of 8 December 1949 he contracted fever and began having difficulty in breathing. On 21 Safar 1369 A.H. (13 December 1949), this "sun of knowledge and

practice" set forever. The news of his demise spread like fire in the Islamic world. All government offices and businesses closed immediately. The governor general, Khwâjah Nazimuddîn and the Prime Minister, Liâqat 'Alî Khân cancelled their itineraries. There was widespread lamentation in all circles. Muftî Shafî' (رحمه الله), the Grand Muftî of Pakistan performed the *janâzah*. More than 200 000 people attended the funeral. He was buried in the grounds of the Islamia College in Karachi. 'Allâmah Sulaimân Nadwî (رحمه الله) is buried next to him. 'Allâmah Nadwî (رحمه الله) said in his condolence message, "Allâmah 'Uthmânî's sudden departure is such a test of patience that Allâh only knows how long the eyes of lamentation will remain tearful. 'Allâmah 'Uthmânî (رحمه الله) had such a high status amongst the ranks of the 'Ulamâ with regards to his virtue of knowledge and excellence of conduct that there was none to match him, not only in Pakistan but on the entire surface of the earth." ❁



Moulânâ Sayyid Murtaḍâ Ḥasan Chândpûrî (Rahimahullâh)

Education

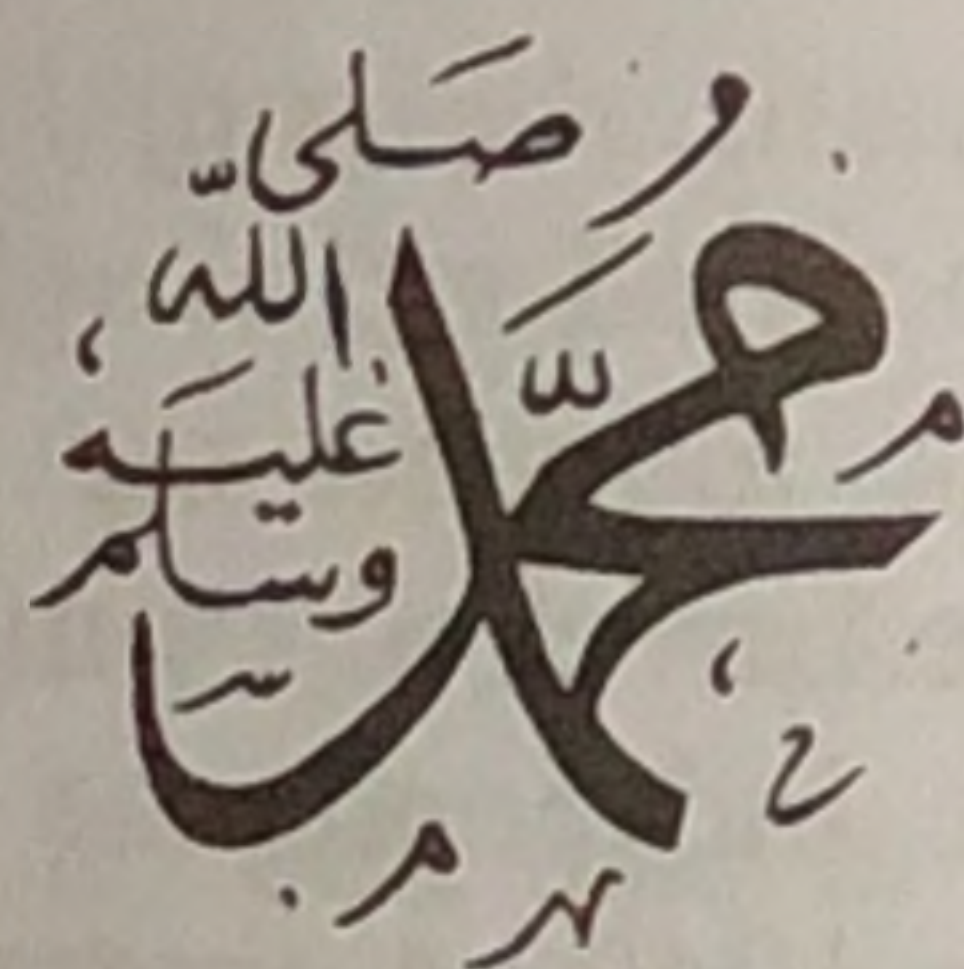
In 1297 A.H. a brilliant student took admission at Dârul 'Ulûm Deoband to complete his studies. He studied under the great luminaries of his time and qualified with great distinction. He was none other than Moulânâ Sayyid Murtaḍâ Ḥasan (رحمه الله), the son of Ḥakîm Bunyâd 'Alî who was a famous physician of Bijnor.

Due to Moulânâ Ḥasan's extreme passion for the science of logic, he proceeded after qualifying to Moulânâ Aḥmad Ḥasan Amrohî (رحمه الله), an accomplished expert in this field to master this science. He studied all the higher works of logic until he mastered the subject. After completing his studies, he returned to his home-town of Chândpûr and worked in his father's consulting rooms dispensing medicines to the ill. He mastered this field as well. Together with his knowledge of Shari'at, he became an expert *hakîm* (physician).

Teacher

When Moulânâ Munawwar 'Alî (رحمه الله) established a madrasah in Dâr Bhangah, he (Moulânâ Murtaḍâ Ḥasan رحمه الله) was requested by Hadrat Thânwî (رحمه الله) to offer his services there. He was appointed the head teacher at this institute for a while and thereafter he taught in Muradabad. When Sheikhul Hind (رحمه الله) was released

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Moulânâ Sayyid Murtadâ Hasan Chândpûrî

(Rahimahullâh)

Education

In 1297 A.H. a brilliant student took admission at Dârul 'Ulûm Deoband to complete his studies. He studied under the great luminaries of his time and qualified with great distinction. He was none other than Moulânâ Sayyid Murtadâ Hasan (رحمه الله), the son of Hâkîm Bunyâd 'Alî who was a famous physician of Bijnor.

Due to Moulânâ Hasan's extreme passion for the science of logic, he proceeded after qualifying to Moulânâ Ahmad Hasan Amrohî (رحمه الله), an accomplished expert in this field to master this science. He studied all the higher works of logic until he mastered the subject. After completing his studies, he returned to his home-town of Chândpûr and worked in his father's consulting rooms dispensing medicines to the ill. He mastered this field as well. Together with his knowledge of Sharî'at, he became an expert *hakîm* (physician).

Teacher

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from prison in 1920, he requested Moulânâ Murtaḍâ Ḥasan (رحمه الله) to return to Deoband. Here he was appointed the educational supervisor. During this period he wrote many monographs against the Qadiyânîs. These treatises were well accepted in Punjab and the North West Frontier Province. Due to old-age and weakness and the fact that he was away from his home town for more than half a century, he returned home where he occupied himself in teaching his children and in worship and dhikr.

Services

He played a vital role in the movement for the establishment of Pakistan and *Khatme Nubûwwat* (finality of prophethood). He was alongside the other great 'Ulamâ like Moulânâ Shabbîr Aḥmad Uṭhmânî (رحمه الله) and Muftî Shafi' (رحمه الله). Like Ḥadrat Thânwî (رحمه الله), he was an accomplished orator and debater. There is probably no area in the country which did not benefit from his lectures. He once had a debate with the famous orator, Pandit Ram Chandar who was soundly defeated.

Spiritual Life

After qualifying he made a pledge at the hands of Shâh Rafi'uddîn (رحمه الله). He obtained knowledge under his guidance and discipline. During his stay in Makkah, he benefitted from the company of Hâjî Imdâdullâh (رحمه الله). Thereafter he took bay'at on the hands of Ḥadrat Gangohî (رحمه الله) and learnt the books of hadîth for a second time.

After Ḥadrat Gangohî's demise, he formed a spiritual relationship with Ḥadrat Raipûrî (رحمه الله). After his era, Moulânâ Murtaḍâ Ḥasan (رحمه الله) used to often say, "All the saints have passed away. Very unfortunate is the one who does not have a spiritual mentor. Now I have made Ḥadrat Thânwî (رحمه الله) my spiritual guide. May Allâh grant me benefit from Ḥadrat Thânwî's grace." Ḥadrat Thânwî (رحمه الله) conferred the mantle of *khilâfat* (successorship) on him. He had so much love for Ḥadrat Thânwî (رحمه الله) that he did not perform any task without consulting him. Ḥadrat Thânwî (رحمه الله) also had a similar affection for him.

Once Ḥadrat Thânwî (رحمه الله) invited Moulânâ (رحمه الله) with his two sons and relatives. Moulânâ Murtaḍâ Ḥasan (رحمه الله) requested Ḥadrat Thânwî (رحمه الله) to allow them to take bay'at from him. Ḥadrat Thânwî (رحمه الله) acceded to the request and said that he only did so because of Moulânâ Murtaḍâ Ḥasan's speciality. Moulânâ Murtaḍâ Ḥasan (رحمه الله) used to say, "Continue studying the discourses and lectures of Ḥadrat Thânwî (رحمه الله) as these will lead to an increase in knowledge and piety."

During December 1951, he once felt very cold. After a while, he perceived some heat and began fainting. Even in this condition, his tongue was engaged in dhikr. This condition lasted for a week. Only dhikr emitted from his

tongue. He finally left this transient abode on 21 December 1951 with the *kalima* on his lips. ❀



صَلِّ عَلَى

وَسَلِّمْ

Moulânâ Athar 'Alî Silhatî

(Raḥimahullâh)

Early Life

Moulânâ Athar 'Alî (رحمه الله) was born in a noble family in East Pakistan (now called Bangladesh) in 1309 A.H. (1891). He learnt the Holy Qurân by his father while his primary education was obtained at Madrasah Bardes. He obtained his secondary education at Madrasah Qâsimiyyah in Muradabâd. Thereafter he went to Dârul 'Ulûm Deoband where he drank from the fountains of knowledge - luminaries like 'Allâmah Kashmîrî (رحمه الله), 'Allâmah 'Uthmânî (رحمه الله) and Moulânâ Asghar Husain (رحمه الله).

Career

After completing his studies, he taught at Madrasah Âliyah in Jagabâdi. For a while he also remained the head of department for Islamic studies at Madrasah Qâsimiyyah. His expertise can be gauged from the fact that in Silhat, it became proverbial that if a person did not understand Moulânâ Athar 'Alî's lesson, he should quit studying.

Together with his teaching duties, he continued his services in the field of propagation. He established a small masjid in Puranthana which later became a landmark of Bangladesh due to his efforts. The five-floor minaret of this masjid reminds one of the Qutub Minar of Delhi. He initiated the reformation of people's character during his

stay at this masjid under the order of Hakîmul Ummah (رحمه الله).

In 1945, he established an institute called Madrasah Imdâdul 'Ulûm. After a very short period, it became the famous Jâmi'ah Imdâdîyah Kishorganj. Thousands of students obtained the knowledge of Dîn and hadîth at this institute.

Together with all his other responsibilities, he maintained a spiritual contact with Hadrat Moulânâ Ashraf 'Alî Thânwî (رحمه الله). He took bay'at at his hands and within a brief period of three years, was conferred the mantle of *khilâfat* (successorship). After establishing a relationship with Hadrat Thânwî (رحمه الله), he commented, "It seems like whatever knowledge I had obtained till now was merely verbal. After coming under the guidance of Hadrat Hakîmul Ummat (رحمه الله), the reality dawned upon me and I began practising upon it in the true spirit." Moulânâ Aṭhar 'Alî (رحمه الله) clearly demonstrated how a disciple (*murîd*) should hand himself over to his spiritual mentor (*sheikh*) - just as a corpse is handled by those who perform the *ghusl*.

Political activity

Shoulder to shoulder with his ustâdh, 'Allâmah Shabbîr Aḥmad Uṭhmânî (رحمه الله) and his contemporaries namely, Muftî Shafî' (رحمه الله) and Moulânâ Zafar Aḥmad (رحمه الله), he participated fully in the establishment of Pakistan and

the implementation of Islamic law. With their efforts, Silhat became the border of Pakistan. When 'Allâmah 'Uṭhmânî (رحمه الله) participated in the conference of the Jamiatul 'Ulamâ in Dhaka after the establishment of Pakistan, it was Moulânâ Aṭhar 'Alî (رحمه الله) who delivered the opening address. He dedicated his entire life for the upliftment of Dîn. He was elected a member of the National Assembly. He attended the all-important 'Ulamâ Conference in Karachi in 1951. He also participated in the effort to make Urdu the official national language. His efforts in the Khatme Nubûwwat movement cannot be forgotten. He issued the fatwâ of kufr against socialism in 1970. Notwithstanding his old age, he travelled with his contemporaries and fought off this un-Islamic ideology to protect the masses of Pakistan.

Demise

Moulânâ Aṭhar 'Alî (رحمه الله) led a very simple life free from all the luxuries of this world. He never feared speaking out the truth. As a result, he had to undergo hardships for his outspokenness. He was imprisoned during the oppressive reign of Mujîbullâh. His hands and legs were broken in prison. After his release, he had a very severe stroke as a result of which he passed away on 10 Shawwâl 1396 A.H. (5 October 1976). This was the same day on which Muftî Muḥammad Shafî (رحمه الله) also passed away. He was laid to rest in Jâmi'ah Imdâdîyah Kishorganj. ❀

Moulânâ Manâzir Ahsan Gilanî

(Rahimahullâh)

Early Life

Moulânâ Manâzir Ahsan (رحمه الله) was a worthy pearl of the fertile land of Bihâr. Born on the 9 Rabî'ul Awwal 1310 A.H. he obtained his initial education from his paternal uncle, Hakîm Sayyid Abun-Naṣr (رحمه الله). After spending seven years with Moulânâ Barakât Aḥmad (رحمه الله) of Tonk who was an authority in Logic, he proceeded to Deoband. He qualified as an âlim in 1332 A.H. (1913). He had the honour of benefiting intellectually and spiritually from luminaries like Sheikhul Hind (رحمه الله), 'Allâmah Kashmîrî (رحمه الله), 'Allâmah 'Uṭhmânî (رحمه الله) and other erudite scholars.

Career

After qualifying, he remained the assistant editor of the journals *Al Qâsim* and *Ar Rashîd* for a while. During this period he became famous for his excellent writing skills in literary circles. In the interim he wrote two books namely, *Sawânih Abû Dhar Ghifârî* and *Kâinâte Rûhânî*.

At the intercession of Moulânâ Muḥammad Aḥmad (رحمه الله), he was appointed a lecturer at Jâmi'ah 'Uṭhmâniah in Hyderabad Dakkan. Very soon he was promoted to Head of Department of Islamic Studies. He served Dîn in Hyderabad for twenty five years. Thousands of students

imbibed knowledge from him during this period. Among some of his important works are *An-Nabi al-Khâtam*, *Ad Dînul Qayyim*, *Tadwîne Hadîth*, *Nizâme Ta'lim* and *Sawânih Qâsimî*. He was unique for his deep knowledge, insight and quick apprehension.

Qualities

Qâri Tayyib (رحمه الله) states that Moulânâ Manâzir Ahsan (رحمه الله) was from among the famous gradu'âtes of Dârul 'Ulûm Deoband. He was a writer of style and had a tremendous intellect. He began his intellectual life with *Al Qâsim* (the journal of Dârul 'Ulûm) and his final work was the autobiography of Moulânâ Qâsim Nânotwî (رحمه الله), thus having the beginning and end with Qâsim.

Moulânâ Abul Hasan 'Alî (رحمه الله) writes that Allâh ﷻ had blessed Moulânâ Manâzir Ahsan (رحمه الله) with both excellent internal and external qualities. His captivating conversation, burgeoning speech, illuminated countenance and alluring smile created an exceptional attraction and was intensely captivating. He was liked by his acquaintances and well accepted by his students. Whoever sat once in his company was bound to say, "I have a great desire for his company."

He had an immense charm and passion in his recitation of the Qur'ân. It aroused the hearts of the listeners and created a desire in them to listen to a more lengthy recitation. The statement of his spiritual mentor, Hakîmul

Ummat (رحمه الله) is sufficient proof of his lofty rank: "All the sceneries of Manâzir Ahsan are excellent." (Manâzir Ahsan means beautiful sceneries.)

Demise

He was summoned to Pakistan by 'Allamah 'Uthmânî (رحمه الله) after its creation. He assisted Muftî Shafî (رحمه الله), 'Allamah Sulaimân Nadwî (رحمه الله) and Moulânâ Ihtishâmul Haqq (رحمه الله) in compiling the Islamic charter. Thereafter he returned to his homeland and after a prolonged illness passed away on 25 Shawwâl 1375 A.H. (5 June 1956). ❀



Moulânâ Zafar Ahmad 'Uthmânî

(Rahimahullâh)

Early Life

Moulânâ Zafar Ahmad 'Uthmânî (رحمه الله) belonged to a noble educated family. He was from the lineage of Hadrat 'Uthmân (رضي الله عنه). He was born on 13 Rabî'ul Awwal 1310 A.H. in Deoband, in the District of Saharanpur in the home of the famous landlord, Sheikh Latîf Ahmad 'Uthmânî. His paternal grandfather was Sheikh Nihâl Ahmad 'Uthmânî (رحمه الله). The latter was the one who donated land for Dârul 'Ulûm Deoband.

Moulânâ Zafar Ahmad (رحمه الله) was the nephew (sister's son) of Hakîmul Ummah, Moulânâ Ashraf 'Alî Thânwî (رحمه الله). His mother passed away when he was only three years old. His grandmother who was a pious lady, looked after him and transferred some of her pious qualities to him. From his early childhood, he was under the guidance and nurturing of Hadrat Thânwî (رحمه الله). He obtained his initial education at Dârul 'Ulûm Deoband. Thereafter he spent time with his uncle, Hakîmul Ummah (رحمه الله).

When Hadrat Thânwî (رحمه الله) went to Kânpûr, he accompanied him and was admitted in Jâmi'ul 'Ulûm, the institute founded by Hakîmul Ummah (رحمه الله). Here he studied under Hakîmul Ummah's chosen students, Moulânâ Muhammad Ishâq (رحمه الله) and Moulânâ

Muhammad Rashid Kānpūri (رحمہ اللہ). Subsequently, on the order of Hakimul Ummah (رحمہ اللہ), he took admission at Mazāhirul 'Ulūm in Saharanpur. Here he was afforded the grand opportunity of benefitting from the company of Moulānā Khalil Ahmad (رحمہ اللہ), the great *muhaddith* of his time. Very soon Moulānā Zafar Ahmad (رحمہ اللہ) also shone brilliantly and became an erudite scholar, a *muhaddith*, a *mufassir* and a *sheikhe-kāmil*.

Career

After gradu'ating in 1328 A.H. at the age of eighteen, he taught for seven years in Saharanpur. He was subsequently called to Thāna Bhawan by Hadrat Thānwī (رحمہ اللہ) where he taught for the following seven years. During this period, he produced his *magnum opus*, '*I'lā-us-Sunan*' in twenty lengthy volumes. This work in Arabic deals with the science of *ḥadīth* and was widely acclaimed. It took him twenty years to complete it. 'Allāmah Zāhid Kauthari (رحمہ اللہ) said, "The author of '*I'lā-us-Sunan*' was a great *muhaddith*, *mufassir*, *muhaqqiq*, *mudabbir*, *faqih* and *arif-e-kāmil* of our time. I was completely dumbfounded when I examined his literary capability and expertise. This book is a masterpiece in the field of *ḥadīth* and is worthy of being envied. It can only be the product of such a scholar, not anyone else."

Hadrat Thānwī said, "If Moulānā Zafar Ahmad (رحمہ اللہ) did not produce any other book besides this one (*I'lā-us-*

Sunan), because of its virtue, it is sufficient to prove his literary status."

Nonetheless, he wrote books for approximately twenty five years in the company of Hadrat Thānwī (رحمہ اللہ). During this time he produced several excellent works. Hadrat Thānwī (رحمہ اللہ) was fully satisfied and impressed with Moulānā Zafar Ahmad's literary and spiritual talents to the extent that he consulted him in his personal matters as well. He used to say, "Moulānā Zafar Ahmad (رحمہ اللہ), who is my nephew, is the Imām Muhammad (رحمہ اللہ) of this era and the fountainhead of Dīni knowledge." Moulānā Khalil Ahmad Saharanpuri (رحمہ اللہ) used to say that he (Moulānā Zafar Ahmad رحمہ اللہ) was the exact replica of Hadrat Thānwī (رحمہ اللہ). Moulānā Muhammad Ilyās (رحمہ اللہ), the amīr of Tablīgh used to tell the people of Delhi, "Whenever Moulānā Zafar Ahmad comes to Delhi, take benefit from him, sit in his company and urge him to give talks." Other elders and scholars had a similar regard and respect for him.

He also spent two years in Rangoon, Burma where he taught at the Madrasah Muḥammadiyyah. He subsequently went to Dacca in Bangladesh where he served Dīn for approximately eight years. He was the founder of Jam'iyatul Qurāniyyah Al-Arabīyyah in Dacca.

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Political Life

He also actively participated in politics during the years of turmoil in India and when Pakistan was established. He gave his full support to the establishment of Pakistan and when the 'Ulamâ formed the Jamiatul 'Ulamâ in October 1945, 'Allâmah 'Uthmânî (رحمه الله) was elected the Chairman while Moulânâ Zafar Ahmad (رحمه الله) was elected Vice Chairman. He spent much effort in endeavouring to implement the laws of Sharî'ah in Pakistan. In 1949 he travelled to Saudi Arabia with the Pakistani foreign delegation. At the request of King Ibn Saud, he addressed the Muslims of the world in Arafât.

He presented a request that included five thousand signatures of Bengali Muslims to the Quaid Azam to make Urdu an official language. Thereafter Quaid Azam announced that Urdu was an official language.

In 1969 when socialism and other irreligious ideologies began taking root in the country, there was an urgent need to participate in the political life of the state. Notwithstanding his old age, he continued warning the Muslims as the head of the Jamiatul 'Ulamâ. In Pakistan he was based in Ashrafabâd where he taught hadîth in Dârul 'Ulûm Al-Islâmîyyah and established a Dârul Iftâ.

Demise

He breathed his last on 23 Dhul Qa'dah 1394 A.H. (8 December 1974). Muftî Shafî' (رحمه الله) performed his janâzah which was attended by thousands of people. ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ

أَحَدٌ

Moulânâ Atâullâh Shâh Bukhârî

(Rahimahullâh)

Early Life

Moulânâ Atâullâh Shâh Bukhârî (رحمه الله) was born in Patna in India on Friday 14 Rabî'ul Awwal 1310 A.H. His father's name was Hâfiz Diâud-dîn (رحمه الله) while his grandfather was Sayyid Nûrud-dîn (رحمه الله). He was the thirty sixth descendant of Sayyidunâ Husain ؑ. He obtained his initial education from his maternal grandfather. The latter was also his hifz teacher. He learnt Qirâ'at from an Arab ustâdh, Qârî Sayyid 'Umar Âsim (رحمه الله).

When he emigrated from Putna to Punjab, he began studying in the madrasah of Qâdi 'Atâ Muḥammad (رحمه الله). In 1914 he went to Amritsar where he studied tafsîr under Moulânâ Nûr Aḥmad Amritsarî (رحمه الله), fiqh under Moulânâ Ghulâm Mustafâ Qâsimî (رحمه الله) and ḥadîth under Muftî Muḥammad Ḥasan Amritsarî (رحمه الله), the founder of Jâmi'ah Ashrafiyyah in Lahore.

Tasawwuf

In the spiritual field, he first took bay'ah on the hand of Hadrat Sayyid Muhr 'Alî Shâh (رحمه الله). After the latter's demise, he turned his attention to Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) who conferred the mantle of

successorship on him. His Sheikh loved him extremely. When Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) was conveyed the news of his death, he wept spontaneously.

Qualities

Moulânâ (رحمه الله) was a renowned orator of India, a great mujâhid and a vital member in the freedom movement. There is probably no city of India and Pakistan where he did not deliver his valuable discourses to bring dead hearts back to life.

Achievements

After World War I when the British passed the Roullet Act, it brought Moulânâ Atâullâh Shâh Bukhârî (رحمه الله) into the political field. He was transformed from a religious orator to a political speaker. He subsequently joined the movement of Khilafat of Moulânâ Dâwûd Ghaznawî (رحمه الله). *Al-Hilal*, the journal of Moulânâ Abul Kalâm Azâd (رحمه الله) left a deep impression on his heart. He made jihâd alone for forty years against polytheism, innovations and all types of un-Islamic customs. He defeated the Mirzais. He silenced the Aria Samâj for ever. Against the English, words were not emitted from his mouth but flames. His eyes used to become red. Every listener would be affected by his discourse and every eye would weep.

Demise

He fought for the freedom of his nation and for *khatme nubuwwat* (finality of prophethood) till the end of his life. He passed away on 9 Rabi'ul Awwal 1381 A.H. corresponding to 21 August 1961. He left behind four sons and a daughter from amongst whom Moulânâ Sayyid Atâul Mun'im (رحمه الله) is his true successor. ❁

رحمه الله
مولا نا
سید اتمول
مونسیم

Moulânâ Shabbîr 'Alî Thânwî

(Rahimahullâh)

Early Life

Moulânâ Shabbîr 'Alî Thânwî (رحمه الله) was born in Shâhjahânpûr in 1312 A.H. His father, Akbar 'Alî had a very high governmental post in Shâhjahânpûr. *Hakîmul Ummat*, Moulânâ Ashraf 'Alî Thânwî (رحمه الله) was his paternal uncle. He was from a religious and well-educated family. He went to live with his uncle, Moulânâ Ashraf 'Alî Thânwî (رحمه الله) from a very young age. Under the latter's expert supervision, he began his education. Thereafter, he took admission at Madrasah Mazâhirul 'Ulûm in Saharanpur under the instruction of Moulânâ Ashraf 'Alî Thânwî (رحمه الله). He obtained tremendous benefit from the luminaries there, Moulânâ 'Abdullâh Gangohî (رحمه الله) and Moulânâ Khalîl Ahmad (رحمه الله) in particular. The latter paid particular attention to him. After qualifying, he went to Deoband to repeat his final year of *hadîth*. There he studied under Sheikhul Hind (رحمه الله).

Profession

After the completion of his studies, he adopted Thâna Bhawan as his home town. He became a book merchant. After some time, he established the Imdâdul Matâbi' printing press. He initiated a monthly journal, *Al-Imdâd* in memory of Hâji Imdâdullâh (رحمه الله). Together with

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Moulânâ Zafar Ahmad Uthmânî (رحمه الله), he compiled the abridged version of *Bayânul Qur'ân* called *Talkhîsul Bayân*. He also completed the *Kalide-Mathnawî* of Moulânâ Ashraf 'Alî Thânwî (رحمه الله) and called it *Sharhe-Shabbîrî*. Besides this, he undertook the printing of many of Moulânâ Ashraf 'Alî Thânwî's books. Mufti Shafî (رحمه الله) commented that Moulânâ Shabbîr 'Alî Thânwî (رحمه الله) played a major role in the benefit that Allâh ﷻ provided from the literature of *Hakîmul Ummat* (رحمه الله). He also taught at Madrasah Imdâdul 'Ulûm Ashrafiyyah in Thâna Bhawan.

Hakîmul Ummat (رحمه الله) handed over the running of this madrasah and khânqah to him in 1337 A.H. He handled this portfolio with excellence. After the demise of *Hakîmul Ummat* (رحمه الله), Moulânâ Shabbîr 'Alî Thânwî (رحمه الله) was elected the supervisor of *Mazâhirul 'Ulûm*, the second largest madrasah in India after Deoband.

Character

He was a great thinker and researcher. In religious and intellectual circles, he was widely accepted. He had a noble character. He was very particular in following the sunnah in every act of his. He was extremely simple, humble and noble. His piety was proverbial. Once when he went to meet Qârî Tayyib (رحمه الله), chancellor of Dârul 'Ulûm Deoband, they sat in the office of the madrasah and had a conversation. The fan was on. He immediately felt that the madrasah fan was being used by them

whereas they were not involved in any madrasah work. He handed over one rupee to Qârî Tayyib (رحمه الله) to place into the Dârul 'Ulûm fund because they had used the fan for their personal benefit. This he did, notwithstanding the fact that he was a member of the Majlise Shûra of Dârul 'Ulûm and a friend of Qârî Tayyib (رحمه الله).

Political Life

He also served the nation in the political field. His endeavours for the movement of Pakistan cannot be forgotten. When *Hakîmul Ummat* (رحمه الله) decided to propagate to the members of the Muslim League, he sent his successors in delegations to Qâide Azam, Muhammad Alî Jinnah. Most of these delegations were headed by Moulânâ Shabbîr 'Alî (رحمه الله). The religious awakening brought about in Muhammad 'Alî Jinnah was due to the spiritual benefit effused by *Hakîmul Ummat* (رحمه الله). Moulânâ Shabbîr 'Alî (رحمه الله) played a vital role in bringing Muhammad 'Alî Jinnah closer to *Hakîmul Ummat* (رحمه الله).

An organization called *Majlis Da'watul Haqq* was established by *Hakîmul Ummat* (رحمه الله). The aim of this organization was to create religious feelings and support for the creation of Pakistan among the civil servants and the leaders of the Muslim League. This would facilitate the establishment of an Islamic state. Moulânâ Shabbîr 'Alî (رحمه الله) was appointed the chairman of this majlis. He

promoted the work of this majlis throughout India with great devotion and diligence.

Emigration

He emigrated to Pakistan after performing hajj in 1369 A.H. He opened a book shop and had the complete *Bahishti Zewar* printed with all references. He continued publishing the discourses and quotations of Hakîmul Ummat (رحمه الله) throughout his life. Towards the end of his life, he mostly remained indoors due to illness. He passed away after Maghrib on 28 Rajab 1388 A.H. corresponding to 20 October 1968. Thousands of people arrived to perform his janâzah. He was buried in the Paposhnagar cemetary adjacent to Shâh 'Abdul Ghanî Phûlpûrî (رحمه الله) and Moulânâ Zafar Ahmad 'Uthmânî (رحمه الله). ❀



Muftî Muḥammad Shafî'

(*Rahimahullâh*)

Born in Shabân 1314 A.H. (1897 A.D) in Deoband, Muftî Muḥammad Shafî' (رحمه الله) was a descendent of the 'Uthmânî family. His father, Moulânâ Muḥammad Yâsîn (رحمه الله) was a great scholar and saint. Muftî Muḥammad Shafî' (رحمه الله) opened his eyes in a religious environment and had the great fortune of sitting in the company of excellent luminaries of his time.

Early Life

At the age of five he commenced his Quranic education by Hafîz Muḥammad 'Azîm (رحمه الله). He studied all the Persian works by his father while mathematics and other secular subjects were taught to him by his uncle, Moulânâ Manzûr Ahmad (رحمه الله). Moulânâ Qârî Muḥammad Yûsuf Mîrthî (رحمه الله), who broadcasted his recitation of the Quran for a long period on All India Radio, taught him the basics of Tajwîd. He was admitted to Dârul 'Ulûm Deoband at the age of sixteen and qualified in 1335 A.H. Among his erudite teachers and mentors were 'Allâmah Anwar Shâh Kashmîrî, Moulânâ 'Azîzur Rahmân 'Uthmânî, 'Allâmah Shabbîr Ahmad 'Uthmânî, Moulânâ Asghar Husain, Moulânâ I'zâz 'Alî, Moulânâ Rasûl Khân Hazârî and Moulânâ Habîbur Rahmân 'Uthmânî (رحمهم الله). Each of these scholars was an ocean of knowledge and piety.

From his student days, Muftî Muḥammad Shafi' (رحمه الله) was counted among the highly intelligent and diligent ones. He always distinguished himself in all examinations. As a result, his teachers harboured intense love for him.

Career

After gradu'ating, Moulânâ Ḥabîbur Raḥmân (رحمه الله) appointed him to teach the subjects of the lower classes. Very soon he progressed to the higher subjects and taught virtually every subject. He taught for twenty seven years until 1362 A.H. During this period, approximately thirty thousand students from all over the world benefitted from his discourses. Till today, there are thousands of his students serving Dîn in various parts of the world. He was also given the delicate task of heading the Dârul Ifṭâ where juristic questions were pouring in from all corners of the globe.

Spirituality

Muftî Muḥammad Shafi' (رحمه الله) had also reached a very high stage in *sulûk* and *taṣawwuf*. He was initially bay'at to Sheikhul Hind (رحمه الله) in 1920. After the latter's demise, his spiritual contact continued with Ḥadrat Thânwî (رحمه الله) who conferred the mantle of *khilafat* on him. Muftî Muḥammad Shafi' (رحمه الله) spent approximately twenty years in the company of Ḥadrat Thânwî (رحمه الله). Under the latter's supervision, he produced some outstanding literary works. Moulânâ Jamîl Aḥmad Thânwî (رحمه الله) states that

Ḥadrat Thânwî (رحمه الله) had such a reliance on Muftî Muḥammad Shafi' (رحمه الله)'s juristic acumen, that he consulted him in his personal matters as well. Ḥadrat Thânwî (رحمه الله) once said, "May Allâh lengthen the life of Muftî Sâheb for I achieve two joys due to him. Firstly, I obtain knowledge from him and secondly, I have the satisfaction that after me there are people that will continue the work."

Politics

Besides his literary and religious endeavours, he also served the nation in the political arena. At the indication of Ḥadrat Thânwî (رحمه الله), he played a major role in the independence of Pakistan by openly supporting the Muslim League. Ḥadrat Thânwî (رحمه الله) chose him amongst other 'Ulamâ to reform and spiritually rectify the leaders of the Muslim League like Muḥammad 'Alî Jinnah and others.

Muftî Muḥammad Shafi' (رحمه الله) was appointed the Chief Supervisor of the Jamiatul 'Ulamâ-e-Islam, a body created by the scholars who participated in the movement of Pakistan. In 1945, due to Muftî Muḥammad Shafi's influence, voting went in favour of Liâqat 'Alî Khân who was elected the President. In the referendum of the North West Frontier Province, the countrywide tours of 'Allâmah 'Uṭhmânî (رحمه الله) and Muftî Muḥammad Shafi' (رحمه الله) were the causes of success as attested by Qâid A'zam himself.

After the founding of Pakistan, at the request of 'Allamah 'Uthmânî (رحمه الله), he left Deoband and emigrated to Pakistan. In 1949 after the demise of 'Allamah Uthmânî (رحمه الله), he was elected the Chairman of the Jamiatul Ulamâ-e-Islam. He was elected to many national bodies and made great endeavours in promoting Dîn in the country.

Dârul 'Ulûm

In much strained circumstances, he established an institute in 1370 A.H. in Karachi. After only a few months it developed into a fully fledged Dârul 'Ulûm with more than two thousand students. He wrote more than three hundred books of which some, like *Tafsîr Ma'âriful Qur'ân* are great contributions to humanity. Besides his literary masterpieces, he broadcasted the Tafsîr of the Quran on Radio Pakistan for many years.

Attributes

Muftî Muḥammad Shafî' (رحمه الله) spent his entire life in religious activities. Notwithstanding his high status, he was extremely humble. His character was immaculate and he always had a smiling countenance. He had a habit of speaking softly but his replies were concise and to the point. He wore simple clean clothing throughout his life. He was never seen in expensive clothes. He had an exceptional capability in both writing and speaking. His memory was phenomenal. During his discourses, he would provide references of books that he read many years ago,

thus leaving the listeners dumbfounded. He was a poet in Arabic. He was the head of all the 'Ulamâ of Pakistan

Very few people know that he was also an expert calligrapher, book-binder and *hakîm* (physician). He learnt calligraphy and book-binding during his student days. He studied herbal medicine as part of his course in Dârul 'Ulûm. His intention was to teach solely for Allâh's sake and earn a livelihood by means of practising as a physician. However, Allâh ﷻ had not decreed this for him. When he was initially appointed a teacher at Dârul 'Ulûm, his salary was five rupees monthly. When he left the institute after twenty six years, his salary was only sixty five rupees monthly whereas he had offers to teach in several parts of the country for a much better salary. Acquiring wealth was not his aim. Madrasah Âliyah of Calcutta offered him seven hundred rupees monthly to teach there but he did not accept the offer.

Demise

He passed away on 10 Shawwâl 1396 A.H. (6 October 1976). More than 100 000 people participated in his janâzah. Dr. Abdul Hayy Ârifî (رحمه الله), khalifah of Hadrat Thânwî (رحمه الله) and a close friend of Muftî Muḥammad Shafî' (رحمه الله) performed the janâzah salâh. Many great 'Ulamâ expressed extreme grief at his demise. Moulânâ Iḥtishâmul Haqq (رحمه الله) said, "All the 'Ulamâ have become orphans with his demise." Muftî Mahmûd (رحمه الله) commented, "Now it is very difficult for such a great learned man and jurist to be born." ❀

Moulânâ Shâh As'adullâh Sahâranpûrî

(Rahimahullâh)

Birth

Moulânâ Shâh As'adullâh Sahâranpûrî (رحمہ اللہ) was born in 1314 A.H. (1897) in the district of Saharanpur. His father, Moulânâ Rashîdullâh Ibn Muftî Bashâratullâh (رحمہ اللہ) was a pious saint and a learned scholar of Islam.

Education

Moulânâ As'adullâh (رحمہ اللہ) was taught the Holy Qur'ân by his mother after which he obtained his initial Arabic education in Rampur. In 1329 A.H. he went with his uncle, Moulânâ Fadlullâh (رحمہ اللہ) from Rampur to Thâna Bhawan. There he studied under Moulânâ 'Abdullâh Gangohî (رحمہ اللہ). He also had the great privilege of studying parts of the translation of the Holy Qur'ân and *Mishkâtul Masâbîh* under Hakîmul Ummah, Moulânâ Ashraf 'Alî Thânwî (رحمہ اللہ).

In 1332 A.H. he proceeded to Saharanpur where he qualified in 1334 A.H. Among his other mentors were Moulânâ Yahyâ Kândhelwî, Moulânâ 'Abdul Latîf, Moulânâ Zafar Ahmâd 'Uthmânî and Moulânâ 'Abdur Rahmân Kâmilpûrî (رحمہم اللہ).

Career

In 1338 A.H. he was formerly appointed as a lecturer at Mazâhirul 'Ulûm. He continued teaching till the end of his life. After the demise of Moulânâ 'Abdul Latîf (رحمہ اللہ), he was appointed the chief supervisor of the institute. He held this position till the end of his life. The Madrasah progressed tremendously during his tenure. After Dârul 'Ulûm Deoband, it became the second most well known religious institute of the sub-continent. People of the calibre of Muftî Jamîl Ahmâd Thânwî, Moulânâ Yûsuf Kândhelwî, Moulânâ In'âmul Hasan, Muftî Mahmûd Gangohî (رحمہم اللہ) and many others were his students.

Spirituality

From the spiritual aspect, he was linked to the hallowed *silsilah* of Hadrat Thânwî (رحمہ اللہ). He had already taken *bay'ah* on the latter's hand during his student days. He was very soon conferred the mantle of *khilâfah* from Hadrat. He confessed that after establishing a relationship with Hadrat Thânwî (رحمہ اللہ), he perceived a tremendous change in himself by becoming spiritually elevated. Muftî Jamîl Ahmâd Thânwî (رحمہ اللہ), the head Muftî of Jâmi'ah Ashrafiyyah, became his leading disciple.

Works

Moulânâ As'adullâh (رحمه الله) wrote many books and had a great affinity for Arabic, Urdu and Persian poetry. From the days of his youth, he had become famous for his speeches and debates. He became a distinguished Muhaddith, Mufassir, jurist and 'ârif of his time. Despite all his achievements, he was extremely humble. He was very punctual with his wazâif and salâh.

Demise

Due to his extreme exertion, his health suffered and as a result, he was bed-ridden for several years. He passed away in Rajab 1399 A.H. (10 June 1979). He was buried adjacent to Moulânâ 'Abdul Latîf (رحمه الله). He was survived by his sons, Moulânâ Ahmadullâh, Moulânâ Muhammadullâh, Arshadullâh, Ajwadullâh and Amjadullâh. ❁



Moulânâ Khair Muhammad Jâlandhrî

(Rahimahullâh)

Birth

Moulânâ Khair Muhammad Jâlandhrî (رحمه الله) was born in 1895 in Jalandhar, India. From an early age, he was nurtured by his maternal uncle, Shâh Muhammad (رحمه الله), an extremely pious saint who was bay'at to Hadrat Gangohî (رحمه الله). He also learnt the Qur'ân under the tutorship of his uncle. In 1905 he was admitted to Madrasah Rashîdîyah in Jalandhar for two years. He subsequently studied at Madrasah Rashîdîyah in Raipur, Madrasah Mamba'ul 'Ulûm in Glauthi and Madrasah Ishâ'atul 'Ulûm in Bareilly. He obtained his certificate of hadîth from Moulânâ Muhammad Yasîn Sirhindî (رحمه الله). After graduâtion, he taught for one year at Madrasah Ishâ'atul 'Ulûm. He was appointed the chief ustâdh at Madrasah 'Arabîyyah in Bahawalpur in 1336 A.H. Thereafter, at the indication of the teachers of Raipur, he proceeded to Madrasah 'Arabîyyah Faîd Muhammadî in Jalandhar.

Spiritual Training

Hadrat Moulânâ Khair Muhammad (رحمه الله) chose the khânqâh of Thana Bhawan for his spiritual training. It was here that the mujaddid of this century, Moulânâ Ashraf 'Alî Thânwî (رحمه الله) was engrossed in the spiritual upliftment of the ummat. He first attended the khânqah in

1342 A.H. Thereafter for one year he continued correspondence with Hadrat Thânwî (رحمه الله). Then in 1343 A.H., at the request of Hadrat Thânwî (رحمه الله), he went to Khânqâh Ashrafîyyah, took bay'at on the hand of Hadrat (رحمه الله) and was granted the mantle of successorship. Hadrat Thânwî once remarked that although the engine is small, it can pull a lot of coaches, referring to the great spiritual strength of Moulânâ Jâlandharî (رحمه الله). During this period, he had a great urge to establish a madrasah. He mentioned this intention to Hadrat Thânwî (رحمه الله) who approved of it. Consequently he placed his trust in Allâh and established a madrasah on 19 Shawwâl 1349 A.H. (1931) in Jalandhar. Hadrat Thânwî (رحمه الله) suggested the name "Madrasah Arabîyyah Khairul Madâris". The institute gained instant recognition due to Moulânâ's knowledge, virtue, piety, sincerity and Hadrat Thânwî's supervision. Students from Punjab began flocking to it. This institute continued serving the people till 1947.

Emigration

After Moulânâ's emigration to Pakistan in 1947, he re-established Khairul Madaris in his newly adopted city of Multan. Accompanying him on the teaching staff were luminaries like Moulânâ 'Abdur Rahmân Kâmilpûrî, Moulânâ 'Abdus Shakûr Kâmilpûrî, Moulânâ Muḥammad Sharîf Kashmîrî, Muftî Muḥammad 'Abdullâh (رحمهم الله) and several others who made the institute worthy of its name, "The Best of Institutes".

Political Life

Moulânâ (رحمه الله) participated in the drawing up of the country's Islamic charter and he also assisted in the *Khatme Nubuwwat* movement in 1953. Till the end of his life, he remained committed to establishing Sharî'ah in Pakistan in the company of 'Allâmah Uṭhmânî, Muftî Shafî and Moulânâ Ihtishâmul Haqq Thânwî (رحمهم الله). One of Moulânâ's outstanding traits was his excellent management skills. He was thus instrumental in uniting two factions on several occasions. For instance, when there arose a difference of opinion in the Jamiatul-Ulama-e-Islam after the demise of Allâmah Shabbîr Aḥmad Uṭhmânî (رحمه الله), it was Moulânâ Jalandharî (رحمه الله) who brought unity to the ranks by suggesting that Muftî Muḥammad Ḥasan Amritsarî (رحمه الله) be elected the president whilst Moulânâ Lâhorî (رحمه الله) and Muftî Shafî (رحمه الله) were elected as vice presidents.

Demise

His entire life was devoted to teaching, training, propagation and reformation of the masses. Thousands of people benefited from his discourses and writings. He passed away in Sha'bân 1390 A.H. Thousands of people attended his janâzah which was performed by Moulânâ Shamsul Haqq Afghânî (رحمه الله). He was laid to rest behind the Darul Hadîth of Khairul Madaris. During his condolence message, Allâmah Binnorî (رحمه الله) said that the demise of Moulânâ Jalandharî (رحمه الله) was the demise

of intelligence, knowledge, system and good character. The dignity of the 'Ulamâ survived due to his existence; the honour of the khânqâh had remained; the rays of advice and admonishment had shone and the gatherings of reformation were illuminated by his presence. ❀



عليه السلام

Moulânâ Muḥammad Zakarîyâ Kândhelwî

(Rahimahullâh)

Early Life

An illustrious son of an illustrious father, Sheikhul Hadîth Moulânâ Muḥammad Zakarîyâ (رحمه الله) as he was more popularly known, was born on 10 Ramadân 1315 A. H. He had an expert upbringing in a family known for its piety. Fortunate was he to be in the lap of Hadrat Gangohî (رحمه الله) in his childhood. Due to his father's close contact with Hadrat Gangohî (رحمه الله), he used to play in the lap of the great saint. He obtained the du'âs of Hadrat Gangohî (رحمه الله) and when the latter passed away, he was still a child of eight. His father took great pains in bringing him up in the correct manner. He inculcated in him the thirst for knowledge, devotion to studies, abstaining from evil company, moderation in dressing and eating and other excellent character traits. He memorized the Qur'ân at an early age under his father's guidance and then learnt the initial Persian books by his paternal uncle, Moulânâ Ilyâs (رحمه الله), the initiator of the work of Tablîgh and Da'wah.

Education

His formal education began at Mazâhirul 'Ulûm in Saharanpur where he spent his entire student life until he qualified in 1344 A.H. His devotion to studies was remarkable. Sheikh Zakarîyâ (رحمه الله) mentions that once

his shoes were stolen and he did not purchase a new pair for six months because there was no need for him to leave the perimeter of the Madrasah. All his time was spent in studying or serving his teachers and the Madrasah toilets had sandals placed there for those who wanted to enter the toilet. This means that he did not leave the boundaries of the institute for an entire period of six months.

Career

He was appointed as a teacher the year after he qualified. He gradu'ally progressed in his teaching career until he became the senior teacher of hadîth and was honoured with the title of Sheikhul Hadîth. He taught at Mazâhirul 'Ulûm from 1346 A.H. till 1388 A.H. He became so famous with the title of Sheikhul Hadîth that it even surpassed his name in fame. The name 'Sheikhul Hadith' became synonymous with him. He taught the first half of Sahîh Bukhârî twenty five times, the entire Sahîh Bukhârî sixteen times and Sunan Abî Dâwûd thirty times. One of the great favours of Allâh upon Sheikh Zakariyâ (رحمه الله) was his engrossment in all the fields of hadîth; studying, teaching and the writing of hadîth.

Status

Not only did his Sheikh, Moulânâ Khalîl Ahmad (رحمه الله) love him, but all the contemporary luminaries were extremely fond of him. He enjoyed the company of scholars of the calibre of Moulânâ Husain Ahmad Madanî, Hadrat Thânwî, Shâh 'Abdul Qâdir Raipûrî,

Moulânâ Muhammad Ilyas, Moulânâ Abul Hasan Nadwî (رحمهم الله) and many others. During his life, Sheikh Zakariyâ (رحمه الله) witnessed the janâzah of many saints like Hadrat Gangohî, Hadrat Raipûrî, Moulânâ Thâbit 'Alî, Moulânâ 'Abdul Latîf, Sheikhul Hind, Hadrat Thânwî, Hadrat Mîrthî, Hadrat Madanî, Hadrat Sahâranpûrî (رحمهم الله) and others.

In Hijâz

He performed hajj ten times, three times with his Sheikh, Moulânâ Khalîl Ahmad Sahâranpûrî (رحمه الله). In 1393 A.H. he travelled to the holy lands with the intention of residence in Madînah. Thereafter, he only travelled out of Arabia for specific purposes, like establishing the majâlis of zikr, guiding his disciples and establishing educational institutes worldwide. He was granted Saudi citizenship in 1397 A.H.

Attributes

Allâh ﷻ granted him superb courage and zeal and he served Dîn throughout his life without ever being enticed by great offers of wealth and superior salaries. His uncle suggested to him to complete the M.A. degree and thereafter it would be easier for him to be employed at Aligarh for three hundred rupees monthly. Sheikh (رحمه الله) politely refused all such offers. In a humble and diligent manner, he sacrificed all the luxuries of life that he could have procured and served Islam in the humble buildings of Mazâhirul 'Ulûm. He possessed an unparalleled urge

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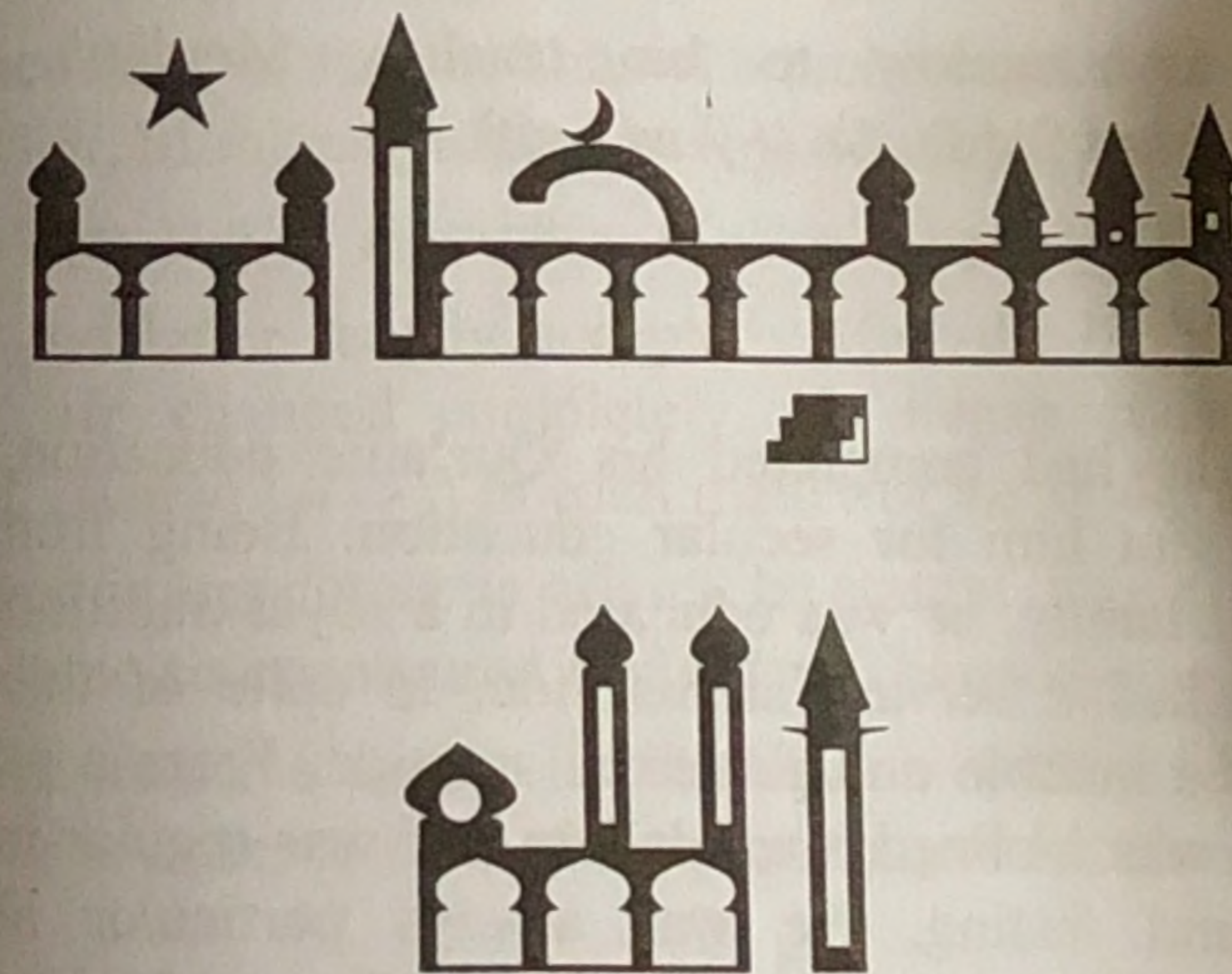
of devotion to Allâh and would remain awake for most part of the night. He is well known for his excessive recitation of the Qur'ân especially in the month of Ramadân. Sheikh says that he began the habit of reciting the entire Qur'ân once daily in Ramadân in 1338 A.H. and this habit lasted till around 1380 A.H. (42 years!) This custom of excessive worship was probably inherited from his grandmother who was a hâfîzah and who recited one manzil daily together with all her household chores. In Ramadân, this amount used to increase to 40 juz (parts) daily. His generosity and hospitality were proverbial.

Writings

He was indeed fortunate to be chosen by Moulânâ Khalîl Ahmad (رحمه الله) to assist him in compiling the magnificent commentary of *Sunan Abî Dawûd*, an authentic text of hadîth. Under the superb guidance of his mentor, he completed this unique work in the field of hadîth called *Badhlul Majhûd* in ten years. All these ten years were totally devoted to the writing of this work and besides the acts of worship, nothing else was allowed to disturb his routine. He also wrote several other works like *Aujazul Masâlik*, *Lâmiud-Darârî*, *Al-Kaukabud-Durrî*, *Fadâil A'mâl* etc. which are all world-renowned books. He has mentioned 83 books in his autobiography of which some have never been published. He completed *Aujazul Masâlik*, a commentary of Muattâ Imâm Mâlik, in a period of 30 years and this work astounded even the great Mâliki scholars who were impressed at the depth of the author's knowledge.

Demise

Sheikh Zakarîyyâ (رحمه الله) passed away in Madînah Munawwarah on 1 Sha'bân 1402 A.H. It was a Monday after the 'Aṣr Ṣalâh. The janâzah was performed in Musjidun Nabawî after the 'Ishâ Ṣalâh. Thereafter he was laid to rest in Jannatul Baqî' in close proximity to the Ahle Bayt. ❁



(The words سبحان الله written in MCS Mosque Font)

Moulânâ Jalîl Ahmad Sherwânî

(Rahimahullâh)

Birth

One of the great khalifas of Hadrat Thânwî (رحمه الله), Moulânâ Jalîl Ahmad Sherwânî (رحمه الله) hailed from the great Sherwânî family of Aligarh. He was born in 1315 A.H. in the house of Hâfiz Muḥammad Muṣlihud-dîn (رحمه الله). He learnt the Qur'ân under the tutorship of a great saint, Moulânâ Qârî Muḥammad Siddîq Khurâsânî (رحمه الله). On the completion of his hifẓ, his father handed over a bungalow to his teacher, Moulânâ Qârî Muḥammad Siddîq (رحمه الله) as a gift.

Early Life

When he had completed his Qur'anic education, his father sent him for secular education. Being from an affluent family, he was educated in a royal tradition. He always had a servant at his side. In spite of this, he remained humble and preferred solitude. From a young age, he was inclined towards Dîn and was regular in his salâh and fasting. He was always particular about permissible and impermissible things. Due to the blessed company of his ustâdh, Moulânâ Qârî Muḥammad Siddîq (رحمه الله), his religious foundation was well fortified.

When Hakîmul Ummat (رحمه الله) was invited to Aligarh to deliver a lecture, Moulânâ Jalîl Ahmad Sherwânî (رحمه الله)

was completely won over by him. This was the first time that he had met Hadrat Thânwî (رحمه الله). Moulânâ Jalîl Ahmad's father also respected Hadrat Thânwî (رحمه الله) greatly and invited him to his house after the lecture. When Hadrat Thânwî (رحمه الله) saw Moulânâ Jalîl Ahmad (رحمه الله), he immediately recognized his potential and said to the father, "This boy will be of benefit to you."

Life Changes

After this meeting, he began corresponding with Hadrat Thânwî (رحمه الله) on a regular basis. He also began reading the discourses of Hadrat Thânwî which he obtained from his ustâdh, Moulânâ Siddîq (رحمه الله). He requested Hadrat Thânwî (رحمه الله) to allow him to take the pledge (bay'at) which the latter readily accepted. After the bay'at, his whole life changed completely. He began consulting Hadrat Thânwî (رحمه الله) in each matter of his to the extent that even in his domestic affairs, he sought his guidance. He became so enamoured by Hadrat Thânwî (رحمه الله) that after his father's death, he decided to settle in Thana Bhawan in order to be in close proximity to his sheikh.

Knowing his background, Hadrat Thânwî (رحمه الله) tried to make arrangements for a comfortable house for him and eventually handed over his own house to him. Moulânâ Jalîl Ahmad (رحمه الله) lived for fourteen years in this house and despite repeatedly requesting Hadrat Thânwî (رحمه الله) to accept a rental, the latter refused.

In Thana Bhawan

During his stay in Thana Bhawan, he decided to complete his Arabic studies. Haḍrat Thānwī (رحمہ اللہ) took him to Moulānā Muḥammad Ismā'īl Sāhib (رحمہ اللہ), the father of Moulānā Idrīs Kāndhelwī (رحمہ اللہ) and requested him to teach Moulānā Jalīl Aḥmad (رحمہ اللہ) and treat him as his (Haḍrat Thānwī's) own son.

After completing his studies in Kandhla, he returned to Thana Bhawan where he furthered his studies under luminaries like Moulānā Zafar Aḥmad Uthmānī (رحمہ اللہ). Within a short span of time, he achieved such ability which very few people can achieve in eight to ten years. This was primarily due to his consulting with his sheikh and the du'ās and attention of the learned elders of the time.

Achievements

He has done a great favour to the ummah by compiling the discourses of Haḍrat Thānwī (رحمہ اللہ) in the form of 'Al-Ifādātul Yaumīyah'. He has also produced other works like *Malfūdhātut-Tasawwuf*, *The Miracle of the Qur'ān*, *The Amazing Promise of the Qur'ān*, *Āthār-Raḥmat* etc.

After the founding of Pakistan, he emigrated from India to Lahore in Pakistan in 1947 where he founded the Majlis Siyānatul Muslimīn with the assistance of Muftī

Muḥammad Husayn Ahmadī (رحمہ اللہ), the founder of Majlis Siyānatul Muslimīn was the greatest desire of his sheikh, Haḍrat Thānwī (رحمہ اللہ). Today, the Majlis can be found throughout Pakistan. Moulānā Jalīl Aḥmad (رحمہ اللہ) wanted the people to adopt the system of Haḍrat Thānwī (رحمہ اللہ).

When he became weak and ill, he appointed Moulānā Najm al-Ḥusayn (رحمہ اللہ) as the amir of the Majlis. Till then, he continued striving and toiling to achieve the aims of his sheikh. It will consequently not be inappropriate to call Moulānā Jalīl Aḥmad (رحمہ اللہ) the founder of Majlis Siyānatul Muslimīn in Pakistan.

Character

He worked his entire life according to the guidance of Haḍrat Thānwī (رحمہ اللہ). In spite of being from a wealthy family, he was extremely humble and well-mannered. He observed cleanliness and piety in every act.

He wrote in his will that once he found the string of someone's kite on the roof of his house and kept the string. He searched for the owner but could not trace him. He accordingly requested his heirs to investigate and find the owner and pay him the amount for the string. This was the kind of piety which distinguished our pious predecessors.

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Demise

During his final illness also, he never took admission at any hospital in spite of the insistence of the doctor because he did not want any intermingling with females. He passed away on 10 Rabî'uth-Thânî 1375 A.H. (26 November 1955). The same personality who performed the janâzah of Hadrat Thânwî (رحمه الله), namely Moulânâ Zafar Ahmad Uthmânî (رحمه الله), performed his janâzah at Jâmi'ah Ashrafiyah. Moulânâ Zafar Ahmad (رحمه الله), who was based in Tando at the time, states that for many days he had been intending to go to Lahore but could not do so due to his engagements at the madrasah. However, the day before Moulânâ Jalîl Ahmad (رحمه الله) passed away, he felt an urgent need to proceed to Lahore but could not understand the reason. When he reached the Lahore station, he was informed of Moulânâ Jalîl Ahmad's demise. It was only then that he realized that the journey he had undertaken was in order to perform the janâzah of his close associate, Moulânâ Jalîl Ahmad (رحمه الله), with whom he had spent much time in Thana Bhawan. This journey was only by the planning of Allâh ﷻ. Many great 'Ulamâ of the day attended his janâzah. ❀

رحمه الله
يا سرور
٢٠١٧

Moulânâ Muḥammad Idrîs Kândhelwî

(Rahimahullâh)

Attributes

Sheikhul Hadîth and Sheikhul Tafsîr, Moulânâ Muḥammad Idrîs (رحمه الله) was from amongst those 'Ulamâ whose knowledge, virtue, abstinence, piety, sincerity and saintliness was an accepted fact. He was a great muḥaddith, mufassir, author and researcher of his time.

He was from the descendants of Abu Bakr ؓ. Born in the village of Kandhla in the district of Muzaffarnagar in India, his father, Moulânâ Muḥammad Ismâ'îl (رحمه الله) was a distinguished scholar and saint. The latter was bay'at to Hâjî Imdâdullâh (رحمه الله).

Birth

Moulânâ Muḥammad Idrîs (رحمه الله) was born on 12 Rabiuth-Thânî 1317 A.H. (1900) in Bhopal. He memorised the Qur'ân at the age of nine. Thereafter his father took him for his primary Dînî education to Hadrat Thânwî (رحمه الله). After Hadrat Thânwî (رحمه الله) taught him the basic texts of Arabic Grammar and Morphology, he personally took him to Mazâhirul 'Ulûm in the care of Moulânâ Khalîl Ahmad (رحمه الله) where he completed his studies at the age of nineteen. Thereafter he studied ḥadîth again in Deoband by the luminaries of that era like 'Allamah Kashmîrî,

‘Allâmah ‘Uthmânî, Muftî ‘Azîzur Rahmân, Moulânâ Habibur Rahmân and Moulânâ Asghar Husain (رحمهم الله).

Teaching

After qualifying, he first taught at Madrasah Amîniyah in Delhi. Muftî Kifâyatullâh (رحمه الله) was at this stage the backbone of this institute. After spending a year in Delhi, he was attracted back to Deoband where he spent nine years teaching in the company of all his great mentors. He subsequently went to Hyderabad Dakkan. This stay proved to be very important in his life as he began writing his most important work, *At Ta’lîqûs Sabîh* - the commentary of *Mishkât* during this period. He travelled to Damascus to have four volumes of this work printed.

In 1939, ‘Allâmah ‘Uthmânî (رحمه الله) invited him to Pakistan where he spent two years at Jâmi’ah ‘Abbâsiyyah, Bahawalpur. When Moulânâ Muḥammad Ḥasan Amritsarî (رحمه الله) established Jâmi’ah Ashrafîyyah in Lahore, he invited Moulânâ Idrîs (رحمه الله) to teach there. The latter was appointed Sheikhul Ḥadîth and Tafsîr at this institute and remained at the Jâmi’ah until his demise. He made the Jami’ah the centre of his teaching and propagating endeavours. From Karachi to Khaibar, he would travel tirelessly to propagate the truth. Thousands of people benefited from his knowledge and many were reformed.

Knowledge

When he lectured, it seemed as if the waves of a huge ocean were surging ahead. He could solve intricate problems in a few moments. His discourses had a tremendous effect on the listeners. Undoubtedly he was an orator par excellence. All the scholars of his time have praised his talents and knowledge. ‘Allâmah ‘Uthmânî (رحمه الله) used to say that Moulânâ Idrîs (رحمه الله) was a walking library. Moulânâ ‘Aṭaullâh Shâh Bukhârî (رحمه الله) commented that he was a great Muḥaddith and Muḥaqqiq (researcher) of his era.

Publications

Moulânâ (رحمه الله) produced many books during his lifetime. Besides the famous commentary of *Mishkât*, some of his famous works are *Tafsîr Ma’âriful Qur’ân* (different from the Tafsîr of Muftî Shafi’ (رحمه الله)), *Sîratul Mustafâ*, *Sharh Bukhârî* and *Aqâid-e-Islâm*.

‘Allâmah Kashmîrî (رحمه الله) said, “There is no commentary on earth like the *Sharh* of *Mishkât* of Moulânâ Idrîs Kândhelwî (رحمه الله).” Hadrat Thanwi (رحمه الله) commented that the book, *Sîratul Mustafâ* of Moulânâ Idrîs (رحمه الله) granted solace and comfort to the heart. ‘Allâmah Yûsuf Binnorî (رحمه الله) stated that Moulânâ Idrîs (رحمه الله) was a lover of Islamic literature. Whenever any book was published, he would purchase it.

Demise

He passed away on 7 Rajab 1394 (28 July 1974). Thousands of people performed his janâzah salâh which was led by his noble son, Moulânâ Mâlik Kândhelwî (رحمه الله). ❀

لا اله الا

الله

Moulânâ Badre Âlam Mirthî

(Rahimahullâh)

Early Life

Moulânâ Badre Âlam Sâheb (رحمه الله), the lamp of a distinguished Sayyid family of Meerut was born in 1316 A.H. (1898) in the city of Badayu. His father, Hâjî Tahûr 'Alî was an inspector in the department of police. Hâjî Tahûr 'Alî (رحمه الله) was extremely devout and never missed his tahajjud salâh from the age of sixteen whether he was at home or on a journey. At the time of his demise, he told Moulânâ Badre Âlam (رحمه الله) that although he was not leaving any wealth for them (his offspring), they could rest assured that he did not spend a single cent of harâm money on them.

Moulânâ Badre Âlam's greatness was witnessed from the time of his birth. When it was the time of his delivery, an English lady doctor was present. However, his birth was being delayed. She tried her best, but all her efforts were in vain. Finally, she said that an operation will have to be performed and the baby's life could be at stake. His father was forced to grant permission. The doctor began making preparations for the operation. During this short pause, a Muslim midwife appeared. The baby was born immediately as if the birth of this noble child was not to be carried out by the hand of a non-Muslim. It was thus decreed for him to enter this world at the hand of a Muslim woman. This was a miraculous act.

Education

Moulânâ Badre Âlam (رحمه الله) obtained his initial education at a school in Ilâhabad. While studying there, he happened to hear one of the Jumu'ah lectures of Hadrat Thânwî (رحمه الله) in the masjid of Ilâhabad. This inspired him to obtain religious education. He sought the permission of his father who wrote a letter to Moulânâ Khalil Ahmad Sahâranpûrî (رحمه الله). The latter replied that he (the father) should thank Allâh for this great bounty and not become a barrier in the child's intention. His father subsequently admitted him at Mazâhirul 'Ulûm in Saharanpur. He was eleven years old at the time. He completed his Dîni education there under the guidance of luminaries like Moulânâ Khalil Ahmad, Moulânâ Zafar Ahmad 'Uthmânî, Moulânâ Thâbit 'Alî and Moulânâ 'Abdul Latîf (رحمهم الله). He gradu'ated in 1336 A.H. at the age of nineteen after which he was appointed assistant ustâdh in 1337 A.H.

Achievements

Approximately two years later, he went to further his studies by attending the lessons of hadîth at Dârul 'Ulûm Deoband. During this era, 'Allâmah Kashmîrî, Muftî 'Azîzur Rahmân, 'Allâmah Uthmânî and Moulânâ Asghar Husain (رحمهم الله) taught hadîth at Deoband. In 1340 A.H. he was appointed as an ustâdh in Deoband in the noble company of his mentors. He was an excellent columnist for the newspaper of Deoband, '*Muhâjir*'. In 1346 A.H. he left for Dhabel with his ustâdh, 'Allâmah Kashmîrî (رحمه الله).

(رحمه الله). Coupled with his teaching, he continuously attended the Bukhârî lessons of 'Allâmah Kashmîrî (رحمه الله) for four years with complete punctuality although he himself was an ustâdh of hadîth. After the demise of 'Allâmah Kashmîrî (رحمه الله), he compiled the famous work, "*Faidul Bâri*" - a unique collection of 'Allâmah's explanations of Sahîh Bukhârî. He compiled these two thousand pages in two years although he was teaching at the time and was extremely ill. He used to cough so severely that at times he had to sit up for half the night. Yet in this condition, he worked fourteen hours a day. He continuously taught for seventeen years at Jâmi'ah Islâmiyah in Dhabel. Subsequently, due to ill health, he was transferred to Bahawalpur.

He became associated with Nadwatul Musannifîn in 1362 A.H. At this institute he was given the gigantic task of compiling *Tarjumânus Sunnah*, a concise compilation of hadîth. He had completed four volumes when it was time for him to leave this world.

Spiritual progress

His initial spiritual contact was with Moulânâ Khalil Ahmad Sahâranpûrî (رحمه الله). In the latter years, he was conferred the title of successorship (*khilafat*) by the Khalîfah of Muftî 'Azîzur Rahmân 'Uthmânî (رحمه الله) namely, Qârî Muḥammad Ishâq Mîrthî (رحمه الله).

Political activity

He emigrated to Pakistan in 1947 after its establishment. On the invitation of Moulânâ Ihtishâm ul Haqq Thânwî (رحمه الله), he was appointed an ustâdh of hadîth at Dârul 'Ulûm Tandoilahyar. Coupled with his responsibilities of teaching, he strove for the implementation of Islamic law in Pakistan while working in the company of the luminaries of that era. He also participated fully in the movement of *Khatme Nubuwwat* (finality of prophethood). He opposed the Qâdiyânîs by means of his discourses and writings.

In Madînah

He emigrated to Madînah in 1372 A.H. This was a burning desire in his heart and Allâh accepted his supplication. Once when returning from his hajj journey in 1953, his vehicle was involved in an accident. He sustained head injuries, lost his forefinger and his right hand was badly injured. He lay on the accident scene for about six hours before the help of Allâh arrived when some Arabs assisted him and he was taken to a Jeddah hospital. As soon as he recovered, he returned to Madînah.

When he fell ill in Madînah, he was bedridden for four years. The remarkable patience and forbearance which he exhibited in this period was enviable. He passed away on 5 Rajab 1385 A.H. (29 October 1965) on the blessed day of Jumu'ah and was laid to rest in Jannatul Baqî, the graveyard of Madînah Munawwarah. ❁

Moulânâ Shamsul Haqq Farîdpûrî

(Rahimahullâh)

Birth

Born in Farîdpûr, Bangladesh in 1908, Moulânâ Shamsul Haqq (رحمه الله) was from amongst those 'Ulamâ-e-Haqq whose knowledge, practice and piety were universally accepted. He was from among the Mujâhidîn of East Pakistan whose sincerity, determination and services to Dîn were witnessed by the world.

Education

There were two great institutes of learning in undivided India. One was Dârul 'Ulûm Deoband and the other, Mazâhirul 'Ulûm in Saharanpur. Moulânâ Shamsul Haqq (رحمه الله) drank from the well of both these institutes. He obtained the company of the Ahlullâh at both seminaries. After obtaining his knowledge from these madrasahs, he went to Thâna Bhawan for spiritual upliftment at the hands of Hakîmul Ummah, Moulânâ Ashraf 'Alî Thânwî (رحمه الله).

On completing his primary education in his homeland, he proceeded to Saharanpur where he benefitted from teachers the like of Moulânâ 'Abdur Rahmân Kâmilpûrî, Moulânâ Zafar Ahmad Uthmânî and Moulânâ 'Abdul Latîf Sahâranpûrî (رحمهم الله). Thereafter, he went to Dârul 'Ulûm where he studied under 'Allâmah Anwar Shâh

Kashmîrî (رحمه الله) and Moulânâ Shabbîr Aḥmad ‘Uthmânî (رحمه الله).

Service to Dîn

On the order of Hakîmul Ummat (رحمه الله), he went to Dhaka and established the Jâmi’ah Qur’ânîyyah. He spent most of his time in Dhaka, occasionally going to Farîdpûr for a vacation or due to ill health. Besides teaching at this institute, he participated in the religious and political activities of the country.

Allâh granted him extraordinary acceptance among the masses due to his intense involvement in religious activities. Had he wanted, he could have built a mansion for himself, but he chose a very small and dark room at Jâmi’ah Qur’ânîyyah as his living quarters.

Author

Moulânâ was an excellent author in the Bangladeshi language. He translated the Bahishti Zewar of Hadrat Moulâna Ashraf ‘Alî Thânwî (رحمه الله) into the Bângladeshi language. He also translated other works of Hakîmul Ummat (رحمه الله).

Other Activities

After the demise of Hakîmul Ummat (رحمه الله), he turned to Moulânâ Zafar Aḥmad Uthmânî (رحمه الله) for spiritual

guidance. The latter conferred the mantle of khilâfat on him and held him in very high esteem. Moulânâ Shamsul Haqq (رحمه الله) was extremely fond of his Sheikh and never embarked on any task without consulting him. He also performed hajj in the company of his Sheikh. He assisted Moulânâ ‘Uthmânî (رحمه الله) in the movement of Pakistan and toured the entire country in the Silhat Referendum. After the formation of Pakistan, he participated fully with the likes of Muftî Shafî’ (رحمه الله) and ‘Allâmah Binnorî (رحمه الله). He also participated in the movement of Khatme Nubûwat in 1953.

In East Pakistan, he assisted Moulânâ Athar ‘Alî Silhatî (رحمه الله) and Moulânâ Dîn Muhammad (رحمه الله) in combating the Qadiyânîs. Subsequently, whenever any irreligious movement raised its head, he combated it.

Demise

Moulânâ Shamsul Haqq (رحمه الله) spent his entire life in the service of Dîn. Thousands of people were reformed at his hands. Most of his life was spent in illness. Yet, in spite of this, he served Dîn to his utmost ability. Never did he let his enthusiasm for Dîn wane nor did he ever lose courage. He passed away on 2 Dhul Qa’dah 1388 A.H. (21 January 1969). ❀

سید خاتون العلیا
رحمۃ اللہ علیہا

Moulânâ Masîhullâh Khân

(Rahimahullâh)

Birth

Moulânâ Masîhullâh Khân (رحمه الله) was born in 1330 A.H. (1910 C.E.) in the district of Aligarh, India. He belonged to the Sherwânî family whose great grandfather was Sayyid Shâh Husain Ghaurî (رحمه الله). Moulânâ Masîhullâh's father, Janâb Ahmad Husain Khân (رحمه الله) was a notable of the family. He was a very popular person in his district, loved by one and all.

Moulânâ Masîhullâh Khân (رحمه الله) had a penchant for worship from a young age. He loved to perform nafl (optional) salâh, tahajjud and dhikr.

Education

He went to school in his hometown till grade 6. He always excelled in his class. During this time he also learnt to read the Qur'ân and learnt some Urdu. He began studying the books of Hadrat Thânwî (رحمه الله) like Bahishtî Zewar etc. and this made such an impression on his young mind, that he became dissatisfied with schooling.

On seeing his inclination towards Islamic studies, his father made him start Persian and Arabic texts. After studying Arabic and Islamic sciences till Mishkât under

Moulânâ Sa'id Ahmad Sâheb Lucknowî (رحمه الله), he took admission at Dârul 'Ulûm Deoband. At this institute, he was afforded the invaluable opportunity of studying under Moulânâ Husain Ahmad Madanî, Moulânâ I'zâz 'Alî, Moulânâ Asghar Husain and 'Allamah Balyâwî (رحمهم الله) amongst others.

Attributes

Moulânâ Sa'id Ahmad (رحمه الله) used to say that Moulânâ Masîhullâh (رحمه الله) possessed the qualities of modesty, respect, dignity and intelligence amongst others. It is also amazing to note that after Moulânâ Masîhullâh (رحمه الله) became bay'at to Hadrat Thânwî (رحمه الله), his (Moulânâ Masîhullâh's) ustadh, Moulânâ Sa'id Ahmad (رحمه الله) also turned to him (that is, Moulânâ Masîhullâh (رحمه الله)) for reformation and took the pledge on his hands. This speaks volumes about the status of Moulânâ Masîhullâh (رحمه الله) where the teacher turned to the student for reformation. It also shows the humility of Moulânâ Sa'id Ahmad (رحمه الله) for taking such a step.

Muftî Mahmûdul Hasan (رحمه الله), a contemporary of Moulânâ Masîhullâh (رحمه الله), used to say that the latter was extremely pious and chaste while he was regular in his lessons and salâh. He was very punctual in performing his tahajjud salâh.

Moulânâ Masîhullâh (رحمه الله) repeated Mishkât Sharîf in Deoband and then went on to gradu'âte in 1351 A.H. (1931). During his free time, he used to go to Thâna Bhawan to spend his time in the company of Hadrat Thânwî (رحمه الله). He was conferred the mantle of khilâfat at the age of 21 in 1351 A.H. (1931), the year he qualified. He was one of Hadrat Thânwî's khalifâs who spent a lengthy period in his company.

Successor

Hadrat Thânwî (رحمه الله) had expressed his trust on eleven of his three hundred khulafâ, stating that anyone who wanted to reform himself, could go to them for reformation because of the lofty spiritual position they had attained. One of those khulafâ was Moulânâ Masîhullâh Khân (رحمه الله). The people were astonished at how he could achieve such a position while he was so young. In fact, Hadrat Thânwî (رحمه الله) had such confidence in him, that he told one of his own murîds he would only be allowed in the khânqâh if he referred to Moulânâ Masîhullâh (رحمه الله) for his islâh (reformation purposes).

Shâh Waṣîullâh (رحمه الله) used to say that Hadrat Thânwî (رحمه الله) had extreme love for Moulânâ Masîhullâh (رحمه الله). Moulânâ Asadullâh (رحمه الله) of Mazâhirul 'Ulûm used to say that Moulânâ Masîhullâh (رحمه الله) was on a very high pedestal of sainthood.

In Jalalabad

After about two years, Hadrat Thânwî (رحمه الله) told him to settle in Jalalabad in the district of Muzaffarnagar. There was a maktab operating there in the name of Miftâhul 'Ulûm. Moulânâ Masîhullâh (رحمه الله) made it progress to such an extent that it became a Jâmi'ah (university). He ran the institute on exactly the same lines as his Sheikh for 55 years continuously from 1357 A.H. till 1413 A.H. During his rectorship, he handed over the control to his able son, Moulânâ Muḥammad Safîullâh.

Routine

Moulânâ Masîhullâh (رحمه الله) used to spend the entire day in the service of Dîn. From tahajjud till Maghrib, his routine of teaching, propagating and reforming continued in a miraculous manner. After Fajr he would partake of a light breakfast and not eat anything thereafter till Maghrib time. His majlis used to begin at nine o'clock in the morning and lasted between two to three hours and sometimes even longer. An ocean of knowledge used to emanate from his lips. There would however, be no sign of fatigue on his countenance. It is also astounding to remember that during the entire day he would sit in the *at-tahîyât* position. He would only leave his seat at the time of ṣalâh.

Travels

Although Moulânâ Masîhullâh (رحمه الله) lived in Jalalabad, his benefit spread throughout the world as he travelled to many countries like England, France, USA, Panama, Egypt and South Africa. There would be heaps of letters from his disciples seeking guidance and he would reply each one.

Works

He wrote several books like *Shari'at wa Tasawwuf*, *Dhikr Ilâhî*, *Al-hajj*, *Uṣûle Tablîgh* and *Faḍîlate 'Ilm* etc. Every book of his was well researched and professionally written.

Moulânâ Masîhullâh (رحمه الله) impeccably followed the sunnah to the extent that it became part of his nature. Due to the blessings of this practice, he gained perfection in piety, forbearance and humility. Allâh granted him the total love of Nabî ﷺ.

Demise

He passed away on 16 Jumâdal Ūlâ 1413 A.H. (12 November 1992) while the *dhikr* of Allâh emanated from his lips. About 200 000 people attended his janâzah. Moulânâ Muḥammad 'Inâyatullâh performed the janâzah salâh in the courtyard of Madrasah Miftâḥul 'Ulûm. ❁

'Allâmah Sayyid Muḥammad Yûsuf Binnorî

(Rahimahullâh)

The Indian sub-continent became famous in the fourteenth century of Hijrah for its large number of Ulamâ and Muhaddithîn who served Islam in different fields like education, publication, propagation and da'wah. From amongst these Ulamâ, one was the Muhaddith of his time, Allâmah Sayyid Muḥammad Yûsuf Binnorî (رحمه الله). He served the cause of Islam for approximately half a century. Thousands of students gradu'âted under his guidance or under the guidance of his students.

Early Life

'Allâmah Binnorî (رحمه الله) was born in a village near Mardân in North Pakistan on 6 Rabî'uth-Thânî 1326 A.H. (1908 A.D). His great grandfather, Sayyid Âdam (رحمه الله) lived in Binnor, in the district of Ambalah in India. The family name is thus related to this village. He was brought up in Peshawar and Kabul, the capital city of Afghanistan where his paternal grandmother was from the royal family.

Education

He learnt the Qur'ân and primary Islamic education under his father's guidance, Moulânâ Sayyid Muḥammad Zakarîyâ (رحمه الله), his maternal uncle, Sheikh Fadl Samdânî (رحمه الله) and the 'Ulamâ of Peshawar and Kabul.

Sheikh ‘Abdul Qâdîr Afghânî (رحمه الله) and Sheikh Muhammad Sâleh Afghânî (رحمه الله) were two of his important teachers. Allâmah Binnorî (رحمه الله) developed a taste for Arabic literature and he developed a keen ability in the language.

He subsequently travelled to Dârul ‘Ulûm Deoband to continue his higher studies in Tafsîr and Hadîth. There he benefitted tremendously from the likes of ‘Allâmah Shabbîr Aḥmad ‘Uṭhmânî (رحمه الله) and ‘Allâmah Kashmîrî (رحمه الله). He remained with the latter for most of the time and travelled with him extensively. When ‘Allâmah Kashmîrî (رحمه الله) went to Dhabel, Moulânâ Yûsuf Binnorî (رحمه الله) accompanied him and eventually became the Sheikhul Hadîth of Jâmi’ah Islâmîyah. He was appointed the chairman of Jamiatul Ulama of Gujrat while he was also a member of the Auqâf Committee of Bombay.

Career

He spent four years in Peshawar in politics under the banner of the Jam’iatul ‘Ulamâ. Shortly thereafter he left politics in order to spend his time in the educational field.

At the Conference of Palestine in Cairo in 1938, he assisted Muftî Kifâyatullâh (رحمه الله) in drafting the resolutions. Whatever was subsequently published in the media was from the pen of ‘Allâmah Binnorî (رحمه الله).

The ‘Ulamâ of Pakistan, in particular ‘Allâmah Uṭhmânî (رحمه الله) and Sheikh Badre Âlam (رحمه الله) encouraged him to emigrate to Pakistan. He complied with their request in January 1951. He was appointed Sheikhut Tafsîr at Tandoilâhyâr in Sindh. After three years he moved to Karachi where he established the world-renowned Jâmi’atul ‘Ulûmil Islâmîyah. Thousands of students from all over the world came and studied at this magnificent institute which will remain a lasting memory of its founder.

‘Allâmah Binnorî (رحمه الله) worked feverishly against all the deviant sects especially the sect of Inâyatullâh Mashriqî, Ghulam Ahmad Parwez, Dr. Fadlur Rahmân, Maududi and the Qadiyanis.

Proficiency in Arabic

Allâmah Binnorî (رحمه الله) was blessed by Allâh with extreme eloquence especially in Arabic. One who studies his works in Arabic will immediately witness the lofty pedestal on which he stood. Some of his works were: *Bughyatul Arîb*, *Nafhatul ‘Ambar*, *Yatîmatul Bayân* and the world famous *Ma’ârifus Sunan* - a detailed commentary of Jâmi’ Tirmidhî.

Demise

‘Allâmah Binnorî (رحمه الله) passed away while attending an important Islamic gathering in Islamabad. This was the third of Dhul Qa’dah 1397 A.H. (17 October 1977). His

body was taken to Karachi where Dr. 'Abdul Hayy (رحمه الله) performed the Janâzah Salâh. ❀

سُبْحَانَكَ يَا رَبُّ الْعَرْشِ الْعَظِيمِ
وَبِحَمْدِكَ يَا رَبُّ الْعَرْشِ الْعَظِيمِ

سُبْحَانَكَ يَا رَبُّ الْعَرْشِ الْعَظِيمِ
وَبِحَمْدِكَ يَا رَبُّ الْعَرْشِ الْعَظِيمِ

Moulânâ Muḥammad Aḥmad Thânwî (Rahimahullâh)

Birth

Moulânâ Muḥammad Aḥmad Thânwî (رحمه الله) was born in 1331 A. H. in Râjpûr in the district of Saharanpur. He was from the progeny of 'Umar (رحمه الله). His father, Moulânâ Sa'id Aḥmad Thânwî (رحمه الله) was an officer at the Aligarh college. A year after Moulânâ Muḥammad Aḥmad Thânwî's birth, his father passed away. He was then brought up by his mother and elder brother, Muftî Jamîl Aḥmad Thânwî (رحمه الله).

Education

He was initially admitted at the Madrasah Ashrafiyyah of Thânah Bhawan where he experienced the company of Hadrat Hakîmul Ummat (رحمه الله). Later on, he was admitted to Madrasah Mazâhirul 'Ulûm in Saharanpûr where he completed all his Arabic and Islamic studies. He qualified in 1352 A.H. Among his teachers were Moulânâ 'Abdur Raḥmân Kâmilpûrî, Moulânâ 'Abdul Latîf, Moulânâ Asadullâh and Sheikh Zakariyyâ (رحمهم الله).

Teaching

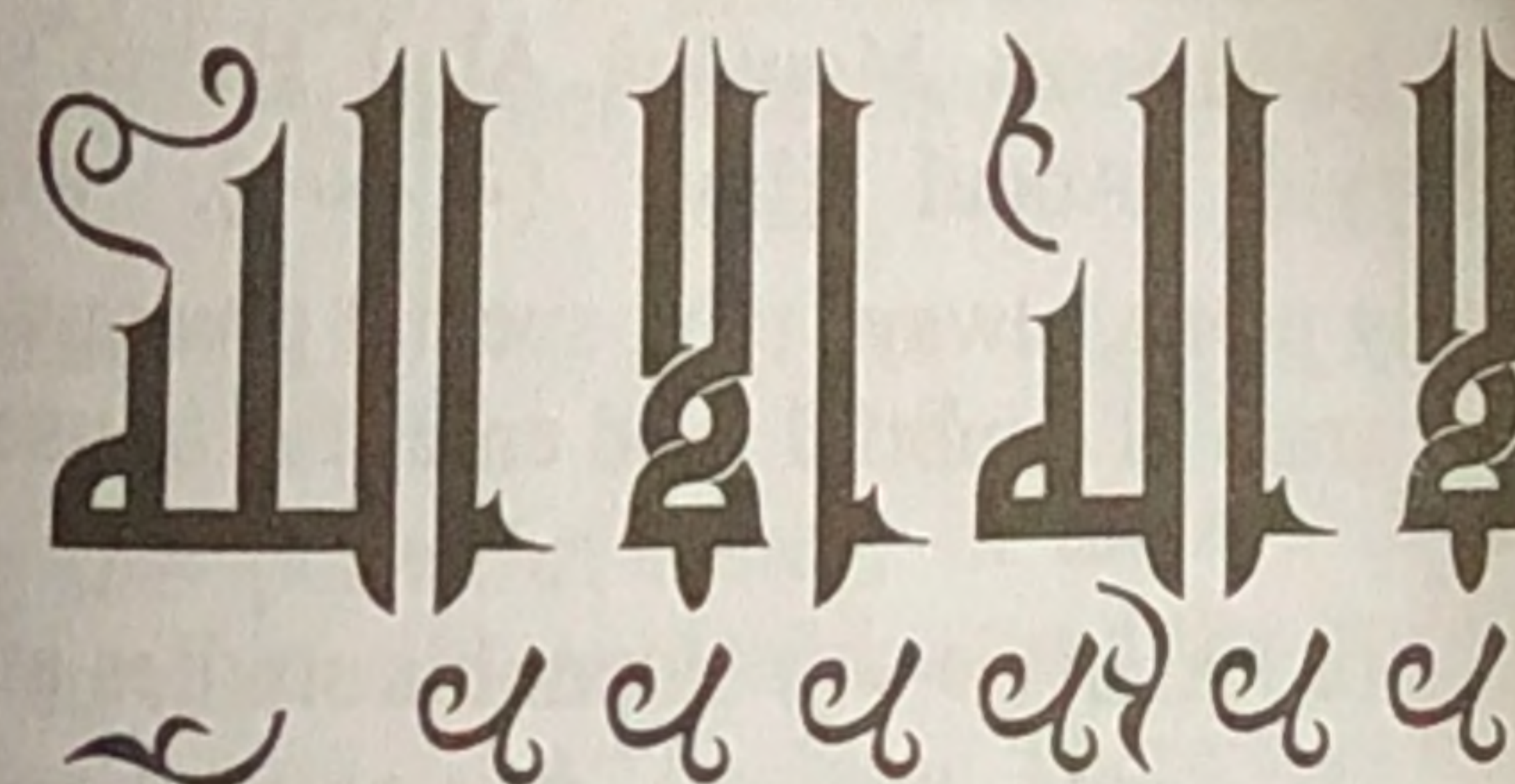
After qualifying, he spent many years teaching at Mazâhirul Ulûm. At the suggestion of his brother, he thereafter taught at Chondah in Siyalkot. He subsequently taught hadîth at Jâmi'ul 'Ulûm in Kanpur. He remained in Kanpur till the establishment of Pakistan. During his stint at Kanpur, he established a spiritual contact with Hadrat Thânwî (رحمه الله). Just before Hadrat Thânwî's demise, he said to Khâjah 'Azîzul Hasan (رحمه الله), "I would have granted permission (*khilâfat*) to Molwî Muḥammad Aḥmad but he is still young." The statement speaks volumes about the lofty status of Moulânâ Muḥammad Aḥmad Thânwî (رحمه الله)

Political Career

He also assisted the 'Ulamâ like Moulânâ Zafar Aḥmad 'Uṭhmânî (رحمه الله) and Muftî Muḥammad Shafî' (رحمه الله) in the creation of Pakistan. After Pakistan was established, he settled in Sukkhur. Initially he was involved in business, but later turned to teaching. He established "Madrasah Ashrafiyyah" in 1374 A.H. (1955) in Sukkhur which exists till today. He played a great role in promoting Dîn in the province of Sindh. He delivered talks everywhere and brought an awakening among the masses. He travelled extensively for the sake of religious gatherings and the propagation of Dîn.

Demise

Due to his excessive travels, his health deteriorated. During this period, he was involved in a collision with an auto-rickshaw in Karachi and broke his hand. He was admitted to hospital for a lengthy period. Eventually he suffered a heart attack and passed away on 7 Muḥarram 1397 A.H. (29 December 1976). Thousands of 'Ulamâ attended his janâzah which was led by Dr. 'Abdul Hayy (رحمه الله), the khalifah of Hadrat Thânwî (رحمه الله). He was laid to rest next to Moulânâ Shâh 'Abdul Ghanî Phûlpûrî (رحمه الله). ❀



Moulânâ Abul Hasan 'Alî Nadwî

One of Moulânâ Abul Hasan 'Alî Nadwî's greatest feats and which is regarded as an achievement of *tajdîd* (revival) by some scholars was to study with in-depth insight, the history of the rise and decline of nations. He addressed the Muslims of each Muslim country, laid bare their deficiencies and chalked out a plan to remedy the situation.

Early Life

Moulânâ Abul Hasan (رحمه الله) was born in an extremely pious and noble family on 6 Muharram 1332 A.H. (15 December 1913) in a village of Rai Bareli, India. This village was previously a centre for tauhîd, sunnat and jihâd for several centuries. The family that inhabited this village was very meticulous in ensuring that they only partake of *halâl* food. Moulânâ Abul Hasan's father, Hakîm Sayyid 'Abdul Hayy (رحمه الله), who was exceptionally pious, always took special precautions that not a single grain of doubtful food enter the house.

Moulânâ Abul Hasan (رحمه الله) began his studies at the age of four under the careful guardianship of his uncle, Moulânâ 'Azîzur-Rahmân (رحمه الله). Even during his childhood, he was not inclined to play and amusement but instead developed a keen interest in reading books. The entire family was enveloped in the desire for literature. Whatever few coins the children were given as gifts were used to buy books.

Moulânâ Abul Hasan (رحمه الله) experienced very little of his father's compassion because the latter passed away in 1341 A.H. (1923) when the former was not even ten years old. Although he was a *hakîm* (physician), his father used to spend most of his time in writing '*Nuzhatul Khawâtir*' – a voluminous work on the biographies of Muslim scholars of India.

Due to no adult male being in the house, Moulânâ Abul Hasan (رحمه الله) was brought up by his mother who saw to his nurturing in the correct manner. Although she was extremely compassionate, she never tolerated him missing his *salâh* or oppressing the children of the servants. She supplicated earnestly to Allâh ﷻ to make her son fulfill all her dreams. Her supplications were proverbial in the family. Sometimes she would spend hours supplicating to the extent that her scarf would become wet due to her excessive weeping.

Education

During this period of history in India, Arabic was only taught so that one could understand the essential aspects of Jurisprudence and Theology. There was no perception of mastering the language at any level. All efforts were spent in Persian. Moulânâ's elder brother, Moulânâ Hakîm Doctor Sayyid 'Abdul Alî (رحمه الله), who himself was an expert in Persian, foresaw the coming decline of Persian and therefore made Moulânâ Abul Hasan (رحمه الله) stop his Persian studies and concentrate in Arabic.

Coupled with his Arabic studies, he also made him start an English reader.

Moulânâ 'Abdul Alî (رحمه الله) made such an arrangement for his brother's Arabic studies, that one can only regard it as being divinely inspired. He handed Moulânâ Abul Hasan (رحمه الله) over to an expert Arabic teacher of the time, Sheikh Khalîl Ibn Muḥammad Yamânî (رحمه الله). The Sheikh (رحمه الله) paid special attention to his beloved student and made him excel in the language. He also studied Arabic Grammar and Morphology under Moulânâ 'Azîzur-Raḥmân (رحمه الله) and Moulânâ Sayyid Talḥa (رحمه الله).

During these days, Moulânâ Abul Hasan (رحمه الله) studied many important books of Urdu literature. He was greatly impressed by Allâmah Shiblî's '*Al-Fârûq*' and '*Âbe-Hayât*'. The book '*Gule-Ra'nâ*' granted him tremendous ability in the field of Urdu poetry and the history of Urdu poets. Moulânâ Abul Hasan (رحمه الله) once mentioned that very few books made such a deep impact on his mind as the book of Qâdî Sulaimân Mansûrpûrî (رحمه الله), '*Rahmatul-lil-Âlamîn*'. It was around 1926 when Moulânâ Abul Hasan (رحمه الله) had the opportunity of seeing and hearing Moulânâ Muhammad Alî Jouhar (رحمه الله) and Moulânâ Abul Kalâm Âzâd (رحمه الله), who used to come to Lucknow on different occasions to address religious or political gatherings.

In June 1929, at the invitation of his uncle, Moulânâ Talḥa (رحمه الله), Moulânâ Abul Hasan (رحمه الله) went to Lahore, the intellectual and cultural hub of the Indian subcontinent at that time. There he met all the leading personalities amongst whom Moulânâ Aḥmad 'Alî Lâhorî (رحمه الله) was the most prominent.

Moulânâ (رحمه الله) continued with his secular education with a view to complete the B.A. but at the insistence of his mother, terminated all his secular pursuits. However, he had learnt sufficient English to enable him to study books on Islam and history texts.

On his return from Lahore, he studied *ḥadîth* under Moulâna Ḥaydar Ḥasan Khân (رحمه الله), the Sheikhul *Ḥadîth* of Nadwatul 'Ulamâ. He studied *Saḥîḥ* Bukhârî, *Saḥîḥ* Muslim, Abû Dâwûd and Tirmidhî, word for word under him for a period of two years.

'Allâmah Taqîud-dîn Hilâlî (رحمه الله), the master of Arabic, arrived at Nadwah in 1930. Moulânâ Abul Hasan (رحمه الله) took maximum benefit from him and mastered the art of writing and translating from him. 'Allâmah Taqîud-dîn (رحمه الله) sent Moulânâ Abul Hasan's Arabic article on Sayyid Aḥmad Shahîd (رحمه الله) to 'Allâmah Rashîd Radâ (رحمه الله), the editor of *Al-Manâr* in Egypt. The latter not only published the article but also published it as a separate booklet. This alone was sufficient testimony of the teenager's expertise in Arabic for 'Allâmah Rashîd

Radâ (رحمه الله) was extremely scrupulous in accepting any article for his journal. Moulânâ Abul Hasan (رحمه الله) was 16 at the time.

Moulânâ 'Abdul 'Alî (رحمه الله) was very innovative and found new ways of exposing Moulânâ Abul Hasan (رحمه الله) to varied ideas and writings. He emphasized studying the books of Ibn Taymîyyah, Ibn Qayyim and Shâh Waliullâh (رحمهم الله). Added to this, he would read all the available Arabic newspapers which his brother used to receive. This gave him an added impetus in his Arabic writing.

Acting on the advice of Moulânâ Lâhorî (رحمه الله), Moulânâ Abul Hasan (رحمه الله) went to Dînpûr in 1931/2 where he took the pledge on the hands of Hadrat Khalîfah Ghulâm Muḥammad (رحمه الله), a noble saint of his time.

In 1932, he spent several months in Deoband where he learnt a tremendous amount from Moulânâ Husain Aḥmad Madanî (رحمه الله) and Moulânâ I'zâz 'Alî (رحمه الله). During December of the same year, he travelled to Lahore to attend the Qur'ânic lessons of Moulânâ Aḥmad 'Alî Lâhorî (رحمه الله). Moulânâ Abul Hasan (رحمه الله) completed the course and passed the examinations with the highest number of marks.

At the indication of Hadrat Lâhorî (رحمه الله), he returned to Lahore in 1934 to spend time in his company. He spent 3 months there under very difficult conditions only spending his time in dhikr and recitation of the Qur'ân. It was during this year that he was appointed as an ustadh at Nadwah to teach tafsîr and literature. In his first year of teaching, he married Sayyidah Tayyibun-nisâ, the granddaughter of Hadrat Shâh Diyâun-Nabî (رحمه الله).

Career

Moulânâ Abul Hasan (رحمه الله) was still only 23 years old when he wrote in 1936, one of his masterpieces on the life of Sayyid Aḥmad Shahîd (رحمه الله). This book was very well received when it was printed in 1939. It made him very famous.

While he was teaching at Nadwah, Moulânâ (رحمه الله) wrote several Arabic textbooks which were so beneficial that they were included in the syllabi of many institutes in India and abroad. Amongst some of these textbooks were *Al-Mukhtârât*, *Al-Qirâ'atur Râshidah* and *Qaṣaṣun-Nabîyîn*.

Travels

Towards the end of 1939 Moulânâ Abul Hasan (رحمه الله), together with Moulânâ Manzûr Nu'mânî (رحمه الله) undertook a journey to Saharanpûr, Raipûr, Delhi and other centres of learning in order to acquaint themselves

with the work of propagation on a collective scale. On this journey they met people like Moulânâ 'Abdul Qâdir Raipûrî (رحمه الله) and Moulânâ Muḥammad Ilyâs (رحمه الله). Hadrat Raipûrî (رحمه الله) became closely attached to Moulânâ Abul Ḥasan (رحمه الله) and later conferred the mantle of khilâfat on him in 1948. Moulânâ Abul Ḥasan (رحمه الله) became acquainted with the work of tablîgh and became a very close acquaintance of Moulânâ Muḥammad Ilyâs (رحمه الله). He delivered talks in many ijtîmâs and went out frequently with jamâ'ats for tablîgh. He played a major role in introducing the work of da'wah to the Arab countries. He also wrote letters to the leaders of the Arab countries informing them of the deficiencies prevalent there and the steps to be taken to remedy the situation.

Moulânâ Abul Ḥasan (رحمه الله) at one stage joined the organisation of Moulânâ Maududi but left it later on due to its retrogression and the errors caused by Maududi himself. He explained his position very clearly in a book "*Asre Hâzir me Dîn kî Tafhîm wa-Tashrîḥ*".

Some Publications

At the age of 30, Moulânâ Abul Ḥasan (رحمه الله) wrote one of his best books in Arabic "*Mâ Zâ Khasiral Âlam*" which he himself translated into Urdu. This book was revolutionary and was well embraced by scholars throughout the world. It introduced Moulânâ (رحمه الله) to the Arab world just as his book, "*Sayyid Ahmad Shahîd*"

introduced him in India. More than a hundred editions of the book have been published and some eminent Arab authors have written forewords for it. Many of his books have been translated into several languages.

Organizations

After perceiving the necessity to correct the beliefs and religious and cultural practices of the Muslims, he established the '*Majlis Tahqîqât wa Nashrîyâte Islâm*' in 1959 of which he was elected the chairman. This body did sterling work for the service of Islam.

After the partition of India, there was a tremendous chasm created between the Muslims and Hindus and this frequently led to ethnic clashes. In order to overcome this problem, Moulânâ Abul Ḥasan (رحمه الله) established the organization, '*Payâme Insâniyat - Message of Humanity*' in Ilâhabâd in 1974. This organization achieved extensive success in its field.

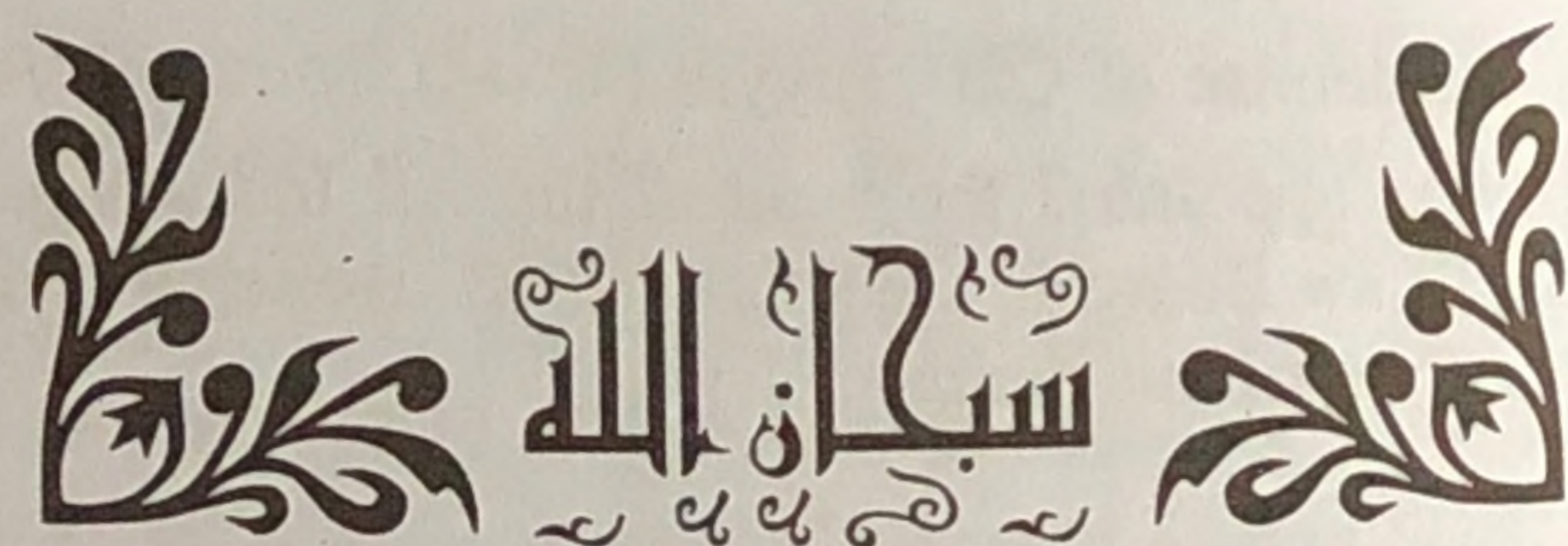
When Moulânâ Abul Ḥasan (رحمه الله) was granted the King Faisel Award in 1980, he gave half the money to the Afghan refugees, one quarter to Jamâ'at Tahfîzul Qur'ân and one quarter to Madrasah Soulatîyah in Makkah.

After the demise of Qârî Tayyib (رحمه الله), Moulânâ Abul Ḥasan was appointed the head of the All India Muslim Personal Law Board in December 1983. He remained on this portfolio till his demise.

Moulânâ Abul Hasan (رحمه الله) visited most of the Muslim countries from Malaysia in the east to Morocco in the west. Wherever he had the opportunity, he conveyed the message of Dîn. He became an internationally recognized figure and was accepted by all schools of thought.

Demise

Moulânâ (رحمه الله) first suffered from gout in 1960. His brother treated him at that time and the pain was relieved. From 1990 onwards when the illness recurred, he could barely place his feet on the ground due to the excruciating pain. During his final illness, he completed the final volume of his autobiography, '*Kârwâne Zindagî*'. Moulânâ (رحمه الله) finally bid farewell to this temporary abode on 22 Ramadân 1420 (31 December 1999). Moulânâ Muhammad Râbi' Nadwî (رحمه الله) performed the janâzah salâh. Janâzah Salâh in absentia was performed in both Makkah and Madînah. It is approximated that about 3.5 million people performed the salâh in both the harams. ❀



Moulânâ Sayyid Zubair 'Alî

(Rahimahullâh)

Introduction

Moulânâ Sayyid Zubair 'Alî (رحمه الله) was one of the many luminaries who hailed from Tonk in India. Born and brought up in Tonk, he decided to serve the cause of Dîn in South Africa. He was one of those scholars who sowed the seeds of Islâmic teachings in South Africa and the later generations are now reaping the fruits of his efforts.

Moulânâ Zubair 'Alî (رحمه الله) hailed from the noble family of Sayyid 'Alî Tirmidhî of Sarhad (North West Frontier Province in Pakistan). Moulânâ Abul Hasan Nadwî (رحمه الله) has enumerated tremendous praises of this family in his book, '*Sîrat Sayyid Ahmad Shahîd*'. This family was renowned in the entire district for its generosity, bravery, sincerity, piety and steadfastness. They supported Sayyid Ahmad Shahîd (رحمه الله) in all his endeavours till the end.

Moulânâ Zubair 'Alî's father was Qâri Sayyid Zuhûr 'Alî (رحمه الله). His mother was Batûl Bîbî. After she passed away, Moulânâ Zuhûr 'Alî (رحمه الله), married Sughrâ and after her demise, he married Amatullâh.

Birth

Moulânâ Zubair 'Alî (رحمه الله) was born in 1914 in Tonk in India. At the age of about 6 years, he began memorising the Qur'ân and completed his hifz in four years. He subsequently took admission at Jâmi'ah Husainîyyah in Rander where he attained his initial Persian and Gujerati education.

When he was twelve years old, his mother passed away (1926) and he returned to Tonk where he studied qirâ'at under the expert tutelage of Qârî Habîbullâh (رحمه الله) and Qârî 'Abdul Mâlik (رحمه الله). He completed his âlim course in 1935 at Dârul 'Ulûm Nâsirîyah. He later went to Lucknow for post-gradu'âte studies.

Service to Dîn

In 1936, the winds of independence began blowing throughout the country. The 'Ulamâ and students began participating in the freedom movements. Moulânâ Zubair 'Alî (رحمه الله) who was an excellent orator also began participating in the freedom struggle. His friends gave him the title of Zubair Âzâd, a reference to Moulânâ Abul Kalâm Âzâd (رحمه الله) who was the most endeared leader of the Indian Muslims at that time.

Marriage

Moulânâ Zubair 'Alî's studies were as yet incomplete when his father immediately recalled him to Tonk in

1937 where he was married to Kubrâ. After his wedding, he travelled to several places in search of employment. He first went to Puna and then to Jaipur.

In 1939, his wife suddenly passed away. She had no offspring. In 1940, he married his uncle's daughter, Sâ'idun Nisâ (رحمه الله). She was a very pious lady. During this year, Moulânâ's father was invited to South Africa. Qârî Zuhûrul Haqq (رحمه الله) appointed his son, Moulânâ Zubair 'Alî (رحمه الله) as his deputy and proceeded to South Africa. Qârî Zuhûrul Haqq (رحمه الله) stayed for six months in South Africa and promised the people of Standerton that he would send his eldest son, Moulânâ Zubair 'Alî (رحمه الله) to South Africa.

After Qârî Zuhûrul Haqq's return to India, earnest preparations began for Moulânâ Zubair 'Alî's journey to South Africa. He applied for a job in 1940 and the necessary visa formalities took two years to complete.

Emigration

In 1942 Moulânâ Zubair 'Alî (رحمه الله) proceeded to Standerton in South Africa, where he was appointed to teach at the Muslim Educational Institute, one of the earliest Islâmic institutes of the country. He taught at this institute for seven years and he also fulfilled the responsibilities of Imâmat.

Qualities

He revelled in serving the community. He was extremely simple in his ways and never had any attachment to wealth. He spent profusely on his children, parents, relatives and the poor, and he never kept anything for himself. He habitually sent charity to institutes, musjids and orphanages in India and Pakistan. He had a great love for reading Urdu books, magazines and newspapers.

He abstained from issues that contained differences of opinion. He wanted Muslims to refrain from all kinds of disputes. He never liked to foist his views on anyone else. He also participated in the work of da'wat and tablîgh.

In 1948, he returned to India where he obtained a diploma in Unani medicine. He passed the examination with distinctions and became a registered practitioner.

Hajj

In 1949, Moulânâ Zubair 'Alî (رحمہ اللہ) proceeded for hajj with his wife. In 1950, Moulânâ Zubair 'Alî (رحمہ اللہ) returned to South Africa where he was employed by the Leslie Jamâ'at.

During this year, his father-in-law, Sayyid Manzûr 'Alî (رحمہ اللہ) passed away. In 1954 he proceeded again for hajj.

Demise

In 1955, Moulânâ Zubair 'Alî's father, Qârî Zuhûrul Haqq (رحمہ اللہ) passed away. After 1961, Moulânâ Zubair 'Alî (رحمہ اللہ) continually fell ill. On 5th May 1967, he suffered a heart attack. The doctors realised that the end was near and thus called for his two sons. The father heaved a sigh of relief on seeing his two sons, and rendered some advice to them.

At night his condition worsened and he called his son Hâfîz 'Abbâs 'Alî to recite Surah Yâsîn. However, his time on this earth had expired and he recited the *kalimah* before breathing his last. He was 54 at the time. South Africa had lost one of its finest Ulamâ.

His youngest daughter was barely four years old. His wife displayed exemplary patience at his demise. She brought up all her children correctly and made her sons 'Abbâs 'Alî, Qâsim 'Alî, Zahîr 'Alî and Muḥammad 'Alî into huffâz and 'Ulamâ. She herself began teaching in the Madrasah in place of her husband. She also had all her children married. She passed away in 1992.

Some Attributes

Moulânâ Zubair 'Alî (رحمہ اللہ) was a saint and a khalifah of the Naqshbundi silsilah. He was a model teacher who sacrificed his life for the sake of Dîn. Moulânâ Zubair 'Alî (رحمہ اللہ) was also a gifted writer and a poet. His articles were published in Urdu magazines in India and

Pakistan. He also left behind a large number of Islâmic books. ❁

إِنَّا أُعْطِينَا كَالْكُوْنِ

فَصَلِّ لِرَبِّكَ وَلاَ تُغْر

إِنَّا سَأَلْنَاهُ هُوَ اللَّائِيْزُ

Moulânâ Qârî Muḥammad Tayyib

(Rahimahullâh)

Birth

Moulânâ Muḥammad Aḥmad Qâsimî (رحمه الله) [1346 A.H], the son of Moulânâ Qâsim Nânotwî (رحمه الله) was a great scholar of Islam. He was the principal of Dârul Ulûm Deoband for forty years. Initially he had two sons and a daughter who passed away in their infancy. Thereafter, for a long period, he had no offspring. The elders of Dârul Ulûm were concerned because they wanted the progeny of Moulânâ Qâsim Nânotwî (رحمه الله) to continue. Moulânâ Abdus-Samî' (رحمه الله), an ustâdh at Dârul 'Ulûm, said that Sheikhul Hind (رحمه الله) called him one day and told him to go to Fatehpûr to a saint whose du'âs were accepted in respect of children. Sheikhul Hind (رحمه الله) told him to request the saint to supplicate for Moulânâ Muḥammad Aḥmad (رحمه الله). Moulânâ Abdus-Samî' (رحمه الله) did as he was requested. The saint asked him to come the next day.

When Moulânâ Abdus-Samî' (رحمه الله) went to see him the next day, the saint said that he had supplicated and that his du'â had been accepted. He also remarked that he was given the glad tiding that Moulânâ Muḥammad Aḥmad (رحمه الله) would have a son who would become a ḥâfîz, qârî, âlim and a ḥâjî. The du'â manifested itself in the form of Qârî Muḥammad Tayyib (رحمه الله) who was born

in Jumâdath-Thâniyah 1315 A.H. (1897) in Deoband. His ancestral tree links up with Sayyidinâ Abû Bakr رضي الله عنه. His grandfather, Hujjatul Islam, Moulânâ Muḥammad Qâsim Nânôtwî (رحمه الله) was a famous saint and scholar of the Islamic world who laid the foundation of Dârul 'Ulûm Deoband in 1867.

Education

Qârî Tayyib (رحمه الله) was admitted to Dârul 'Ulûm in 1322 A.H. All the great elders attended his admission ceremony where *Bismillâh* was recited to commence his education. He was seven years old at the time. Qârî 'Abdul Wahîd Khân Ilâhabâdî (رحمه الله) was chosen for the task of teaching him the recitation of the Holy Qur'ân. He completed memorizing the Qur'ân at the tender age of eleven in 1326 A.H. He had a loud and melodious voice from his youth and the teachers would listen with great enthusiasm to his recitation. Moulânâ Rashîd Aḥmad Gangohî (رحمه الله) used to call him to recite the Qur'ân. Hadrat Gangohî (رحمه الله) was extremely pleased with his recitation and would make plenty of du'âs for him.

From amongst his mentors were 'Allâmah Kashmîrî, Muftî 'Azîzur-Raḥmân 'Uṭhmânî, Moulânâ Habîbur-Raḥmân, 'Allâmah Shabbîr Aḥmad 'Uṭhmânî and Moulânâ Asghar Husain (رحمهم الله). Qârî Tayyib (رحمه الله) said that he procured the enthusiasm for ḥadîth from his father who had an expert ability in explanations. He

obtained the ability to explain the meanings of the *ahâdîth* from 'Allâmah Kashmîrî (رحمه الله) and the style of expressing the laws (*masâil*) from 'Allâmah Shabbîr Aḥmad 'Uṭhmânî (رحمه الله) who was most eloquent. He qualified in 1337 A.H. (1918).

Qârî Tayyib (رحمه الله) also had an interest in self defence and military tactics which he learnt from a pious saint, Amîr Shâh Khân.

Spirituality

In 1339 A.H. he took *bay'ah* (pledge of allegiance) at the hands of Sheikhul Hind (رحمه الله) when the latter was just released from Malta. Sheikhul Hind (رحمه الله) passed away five months later. Qârî Tayyib (رحمه الله) then turned to 'Allâmah Kashmîrî (رحمه الله) for spiritual guidance. The latter did not make Qârî Tayyib (رحمه الله) take *bay'ah* but continued guiding him. Moulânâ Habîbur-Raḥmân 'Uṭhmânî (رحمه الله) suggested to Qârî Tayyib (رحمه الله) to take *bay'ah* at the hands of Hadrat Thânwî (رحمه الله) which he did. In 1350 A.H. Hakîmul Ummat, Hadrat Thânwî (رحمه الله) conferred the mantle of *khilâfat* on him.

Services to Dîn

When Qârî Tayyib (رحمه الله) first went to Bombay, the Ahle Bid'ah (innovators) spread allegations against him and labeled him the worst kâfir since he was related to all

the elders of Deoband due to being their student or being related to them. Coincidentally, when he delivered a talk, more than 30 000 people attended it. He spoke for approximately three hours and in this while completely overwhelmed the audience. After this speech, he was invited to all parts of Bombay to deliver talks especially in areas where the opponents were very vociferous against the 'Ulamâ of Deoband. This series of talks lasted for 29 days. Large crowds attended his talks and Moulânâ Ibrâhîm Balyâwî (رحمه الله) conferred the title of "*Fâtiḥ Bombay*" (the conqueror of Bombay) to Qârî Tayyib.

The condition of the people of Bombay before this was such that if any Deobandi Âlim visited any musjid, they would wash the musjid after his departure. After Qârî Tayyib's programmes, the people who pointed a pistol at Moulânâ 'Abdush-Shakûr (رحمه الله) threateningly, now took *bay'ah* at the hands of Qârî Tayyib (رحمه الله) and repented from all their evil acts.

He was appointed the vice chancellor of Dârul Ulûm in 1341 A.H. during his teaching days. Then in 1348 A.H. he was appointed the chancellor. During his tenure as the chancellor, Dârul 'Ulûm progressed tremendously.

Besides his service to Dîn in the form of teaching, he was an outstanding orator. His talks became popular from his student days. He could easily speak on any Islamic subject no matter how intricate for two to three hours without any hesitation. His speciality was in unveiling

the secrets of Sharîah.

From among his contemporaries were Muftî Shafî (رحمه الله), 'Allâmah Idrîs Kândhelwî (رحمه الله) and Moulânâ Badre Âlam Mîrthî (رحمه الله).

He penned many works some of which are: *Science and Islam*, *Talîmâtê Islâm*, *The Philosophy of Salâh* and *Tarîkh Dârul 'Ulûm Deoband*. His *Mawâ'iz* and *Majâlis* have also been published.

Demise

During his last hours, Muftî Sa'id Aḥmad and Moulânâ Sâlim were present. Qârî Tayyib (رحمه الله) was completely at ease. There was no sign of any tension on him nor was there any groaning. Moulânâ Muhammad Ishâq (رحمه الله), the proprietor of Kutub Khânah Rahîmîyah came during the final moments when Hakîm Mahmûd was asking Qârî Tayyib (رحمه الله) about his condition and the latter was replying. This indicates that he was at some ease. Hakîm Mahmûd placed his hand on Qârî Tayyib's stomach to make a diagnosis. The latter breathed for about one and a half minutes and then passed away. The people that were present did not even realize that he had left this world. This was in the month of Shawwâl 1403 A.H. (July 1983). ❀

قرآن کی

Moulânâ Muhammad Yûsuf Kandhelwî

(Rahimahullâh)

Birth

Moulânâ Muḥammad Yûsuf (رحمه الله) more popularly known as Hadratjî was born on 25 Jumâdal Ūlâ 1335 A.H. (20 March 1917 in Kandhla, India. Kandhla was inhabited by a noble family whose ancestor was Sheikh Muḥammad Ashraf (رحمه الله). This family produced eminent scholars like Muftî Ilâhî Bakhsh, Sheikh Abul Hasan, Moulânâ Muzaffar Husain, Moulânâ Nûrul Hasan, Moulânâ Ismâ'il and Moulânâ Muḥammad Ilyâs (رحمهم الله). Moulânâ Muḥammad Yûsuf (رحمه الله) belonged to this very pious family.

Moulânâ Muḥammad Ilyâs (رحمه الله), who was at that time teaching at Mazâhirul 'Ulûm in Saharanpur, kept his son's name Muḥammad Yûsuf.

Moulânâ Muḥammad Yûsuf (رحمه الله) was brought up in the lap of pious women as the women of his family were known for being exceptionally devout and righteous.

Education

Moulânâ Muḥammad Yûsuf (رحمه الله) memorized the Qur'ân at the tender age of ten. He first studied under his noble father and later completed his Islamic studies at Mazâhirul 'Ulûm. Among his teachers were Moulânâ

'Abdul Latîf, Moulânâ Manzûr Ahmad Khân, Moulânâ 'Abdur Rahmân Kâmilpûrî and Sheikh Zakarîyâ (رحمهم الله). He qualified in 1354 A.H.

Moulânâ Muḥammad Yûsuf (رحمه الله) was fond of studying from a young age. He used to spend most of his time in studying and reading books. From his student days, he had the desire to write books on hadîth.

Da'wah

Moulânâ Ilyâs (رحمه الله) handed over the responsibilities of da'wah to him and advised him to pay full attention in this field. He consulted his elders and scholars and they all indicated that he should uphold this responsibility as they perceived great qualities in him.

Upon the death of his father in Rajab 1363 (July 1944), there was a revolutionary change in his life. The work of da'wah was deeply embedded in his soul and he became uneasy and restless. In spite of his pre-occupation with teaching and writing, he turned his full attention towards this important task. He endured tremendous hardships in this field and the work of tablîgh became his day and night pre-occupation. He would deliver long discourses in the length and breadth of the country, organizing ijtîmâ's and sending out jamâ'ats to all places. He would get very little time to rest during the day or night.

The Arab Countries

Moulânâ Muḥammad Yûsuf (رحمه الله) realized that the Arabs in reality, were the ones to uphold the work of da'wah before anyone else because Allâh ﷻ had chosen them before other nations. The blood of the Sahâbah ؓ flowed in their bodies – those Sahâbah ؓ who sacrificed their lives for the sake of Dîn. It was for this reason that he wanted the work of da'wah progress among the Arabs and in the cradle of Islam. He felt that if the work flourished in Arabia, it could easily spread throughout the world by means of the pilgrims who came from all corners of the earth.

Consequently, he first began making an effort at the ports of Karachi and Bombay among the prospective pilgrims. He travelled with the hujjâj on the ships and made programs of da'wah and ta'lîm for them. He began sending 'Ulamâ to Hijâz to resurrect the work there. Once the work gained a footing in Hijâz, the Arabs of the other countries became familiarized with the work and began requesting more jamâ'ats. In this way, the work of da'wah was gradu'ally introduced to the whole of Arabia. The first jamâ'ats proceeded to Egypt, Sudan, Iraq, Jordan and Syria.

Hajj

Moulânâ Muḥammad Yûsuf (رحمه الله) was blessed with the performance of hajj thrice. He performed his first hajj with his father, Moulânâ Ilyâs (رحمه الله) in 1356 A.H. and

the second with the great Muhaddith, Moulânâ Husain Ahmâd Madanî (رحمه الله) in 1374 A.H. During this journey, he was able to convene ijtimâ's and meetings with the 'Ulamâ. He performed his third hajj one year before his death in 1383 A.H. He sent out jamâ'ats to all the towns and villages. The people turned towards him in great numbers. His discourses had a dynamic effect on the listeners. Twenty six jamâ'ats were despatched to Europe.

Character

Moulânâ Muḥammad Yûsuf (رحمه الله) had a radiant countenance with rays of attraction in his eyes. A person seeing him for the first time would think he was deeply engrossed in thought and he would be overawed by his presence. But very soon this awe would turn to affection and love.

He only spoke about matters of Dîn and he would also only listen to religious matters. His bosom was filled with sincerity and conviction. His knowledge was expansive, especially matters related to the time of Rasûlullâh ﷺ and the Sahâbah ؓ. He was always pondering as if his heart was melting with grief and concern.

Specialities

Allâh ﷻ blessed him with many distinguishing characteristics not easily found in others. His involvement and attachment to inviting towards imân

was something rarely found in this era. His salâh was full of devotion while his du'âs were punctuated with engrossment. His knowledge of the Sahâbah ؓ was unsurpassed in this century. He was meticulous in following the sunnah and he had a deep and profound understanding of the Holy Qur'ân. His words had such a dynamic effect on the listeners that most of them would immediately reform their lives and improve their character.

Aspirations

Moulânâ Muḥammad Yûsuf (رحمه الله) felt that merely having gatherings and studying books cannot themselves bring about major changes. Like his father, he was of the opinion that the pen cannot replace the feet. One had to make an effort by sacrificing and going out in the path of Allâh ﷻ, purifying one's soul and character, respecting the scholars, despatching jamâ'ats, spending in the path of Allâh, having circles of ta'lîm, consulting and supplicating in order to achieve salvation.

Publications

In spite of his other activities, he wrote some important books especially in the science of hadîth. The most significant of his books was *Amâniul Aḥbâr*, the commentary of *Sharḥ Ma'ânil Âthâr* of Imâm Tahâwî. This was an excellent work published in four volumes and is a clear indication of the author's profound ability in the field of hadîth. Unfortunately he did not complete the book before his demise. The second important book

he wrote was *Hayâtus Sahâbah* in three volumes. This work is ample testimony to his depth of knowledge about the sîrah of Nabî ﷺ and the history of the Sahâbah ؓ.

Demise

Moulânâ Muḥammad Yûsuf (رحمه الله) began a long journey to Pakistan after his return from hajj in 1384 A.H. (1965). In recent history, such large gatherings were never witnessed before. He travelled to all the major cities of Bangladesh and Pakistan holding important ijtîmâ's wherever he went. Due to his continuous travels and discourses, his health suffered adversely. His voice was affected and he developed a fever. In spite of all these adversities, he continued toiling and inviting people towards the truth. When he was in Lahore, his condition deteriorated until he finally passed away on 29 Dhul Qa'dah 1384 A.H. (2 April 1965). The dhikr of Allâh was constantly on his lips during his last hours. Sheikh Zakarîyâ (رحمه الله) performed his janâzah salâh and he was buried next to his father in Delhi.

Moulânâ (رحمه الله) was survived by his wife and a son, Muhammad Hârûn who passed away at the age of 35 in 1393 A.H. (1973). ❀



Moulânâ Muḥammad ‘Umar Pâlanpûrî

(Rahimahullâh)

During the era of Hadratjî Moulânâ Muḥammad Yûsuf (رحمه الله), the work of da’wah spread to many parts of the world. When the jamâ’ats started moving to Arabia, Africa, Europe and America, many jewels were unearthed. One such jewel was Moulânâ Muḥammad ‘Umar Pâlanpûrî Sâheb (رحمه الله).

Birth

Moulânâ Muḥammad ‘Umar (رحمه الله) was born in Bombay on the 5th of September 1929. His father, Janâb Wazîruddin was residing in Bombay during those days for business reasons.

Youth

Moulânâ ‘Umar (رحمه الله) started attending school at the age of seven. His father passed away when he was eight. He hailed from a poor family. Nevertheless, his mother gave him a sound Islâmic upbringing. She used to go in the company of Maryam Khâlah, a pious and devout woman of the locality who had studied till Mishkât Sharîf. His mother desired that her son become an âlim. She would daily narrate some aspect of Dîn to him. Due to his noble nature, her statements made a deep impression on his mind. He used to say that although he

taught her the Qur’ân, she was the one who guided him onto its path.

Once she told him: “Two angels are going to pose three questions in the grave.” She then explained to him the questions and the answers. On this he remarked, “I have learnt the answers to these questions.” She replied: “The physical tongue made of flesh will be of no benefit in the grave. The tongue of ‘amal (practice) will answer there. Be practical. Inform me of what is ḥalâl and ḥarâm because I am uneducated.”

Education

Moulânâ (رحمه الله) attended school for five years. In 1942 he accompanied his mother to spend the vacation in Ghataman, his ancestral home. At that time, Moulânâ ‘Abdul Ḥafîz (رحمه الله) Jalâlpûrî was teaching there. He was an extremely sincere and pious soul. His mother sent him to learn Dîn at the local madrasah under his supervision. Moulânâ ‘Abdul Ḥafîz (رحمه الله), his teacher, observed his extraordinary intelligence and paid special attention to him. He made him complete a total of fifty kitâbs in a span of one year.

Moulânâ Muḥammad Nadhîr (رحمه الله) was summoned from Pâlanpûr to take the examinations. Moulânâ Muḥammad ‘Umar (رحمه الله) passed the examination with distinctions and greatly impressed Moulânâ Muhammad Nadhîr (رحمه الله). The latter asked whose son he was and he

was told that he was the grandson of Hâjî Naṣîrud-dîn (رحمه الله). On hearing this, Moulânâ Muḥammad Nadhîr (رحمه الله) became extremely pleased because Hâjî Naṣîrud-dîn (رحمه الله) was one of the four people who came onto the straight path when Moulânâ Muḥammad Nadhîr (رحمه الله) started the work of Dîn in that locality under very dangerous circumstances. He assisted Moulânâ Muḥammad Nadhîr (رحمه الله) through the difficult conditions. Moulânâ Muḥammad Nadhîr (رحمه الله) remembered Hâjî Naṣîrud-dîn's sacrifices and he was now seeing the fruits of those sacrifices in the form of this brilliant lad.

During those days, some relatives from Bombay told his mother to send him back to school. They said: "Once he qualifies as a Molwî, what will he do?" His mother replied, "You are only desirous of this world. Inshâ-Allâh, the world will fall at his feet."

Moulânâ 'Umar (رحمه الله) first took admission at Dâru'l 'Ulûm Deoband in 1944. He used to study for twenty two hours daily. He rested for the remaining two hours only. This affected his health as a result and he was afflicted by tuberculosis. He returned to Bombay in August 1945.

After spending some time in Bombay, he left with a forty-day jamâ'at to Delhi. Moulânâ Yûsuf Sâhib (رحمه الله) advised him to complete his studies in Bombay. During this journey, he became bay'at at the hands of Hadratjî

Moulânâ Yûsuf (رحمه الله). He acted on the advice of Moulânâ Yûsuf (رحمه الله) and completed his studies in Bombay. While studying *Tafsîr Jalâlayn*, he studied the entire *Bayânul Qur'ân* of Hadrat Thânwî (رحمه الله). During the year he studied *Mishkât*, he studied the entire *Mazâhire Haqq*.

On 3 May 1946 his nikâh was performed. However the bride only came to him in May 1950. Whenever he got the opportunity, he would spend his time in tabligh. In 1952 he accepted the post of Imâmat at the Maḥallat Kandûrî Musjid. He used to study for full six days of the week and go home once a week where he would explain matters of Dîn to his mother. His mother used to say that at the moment she was the only one listening to him but a time would come when thousands of people would listen to him. This prediction of his mother came true as well as the one where she said that the world will fall at his feet.

Out in Jamâ'at

Moulânâ (رحمه الله) was not acquainted with the effort of da'wah at first. He never participated in any of the programmes. Once a jamâ'at from Delhi arrived. The amîr of the jamâ'at was Qârî 'Abdur Rashîd Khurjuwî (رحمه الله). The jamâ'at made his tashkîl to join them. During those days, Moulânâ 'Umar (رحمه الله) was deeply in debt and going through very difficult circumstances. He decided to continue in the path of Allâh inspite of the difficulties he faced. Allâh ﷻ, through His unseen help,

was told that he was the grandson of Hâjî Naṣîrud-dîn (رحمه الله). On hearing this, Moulânâ Muḥammad Nadhîr (رحمه الله) became extremely pleased because Hâjî Naṣîrud-dîn (رحمه الله) was one of the four people who came onto the straight path when Moulânâ Muḥammad Nadhîr (رحمه الله) started the work of Dîn in that locality under very dangerous circumstances. He assisted Moulânâ Muḥammad Nadhîr (رحمه الله) through the difficult conditions. Moulânâ Muḥammad Nadhîr (رحمه الله) remembered Hâjî Naṣîrud-dîn's sacrifices and he was now seeing the fruits of those sacrifices in the form of this brilliant lad.

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When this jamâ'at reached Delhi, Moulânâ Yûsuf (رحمه الله) told him to complete his studies. He only had the final year to complete. After completing his time in jamâ'at, he returned to Bombay where his mother was bed-ridden. He had to leave her in that condition and proceed to Deoband to complete her wish as well as the desire of his Sheikh. She granted him permission to leave her and go to Deoband.

At Dârul Ulûm Deoband

After spending the entire month of Ramadân in I'tikâf in Nizâmuddîn, he left for Deoband where he was admitted on 11 June 1955. He studied Bukhârî Sharîf under Moulânâ Husain Ahmad Madanî (رحمه الله). Under the advice of his Sheikh, he would spend four hours weekly in tabligh. In this way, he studied as well as made an effort for tabligh.

At that time, there was no environment for tabligh. Therefore some students used to mock him. However he remained unperturbed and sincerely continued his work. The students generally thought that the mentally retarded ones join tabligh or if any intelligent person joined it, he also became retarded. When the results of the first examination were released, everyone was astounded to see that Moulânâ 'Umar (رحمه الله) came out first. They

immediately began respecting him. Making good use of this opportunity, he intensified his tablighî efforts.

While he was in Deoband, his mother's condition deteriorated. Her relatives wanted to call Moulânâ 'Umar (رحمه الله) but she refused and told them to let him continue with his studies. She passed away on 14 December 1955.

Moulânâ 'Umar (رحمه الله) passed his student days with great difficulty. Not having sufficient money to buy oil for his lamp, he used to go in the street and study under the street lanterns. During his student days, he never wasted any of his time. If any relative happened to come to Dârul 'Ulûm, he would be grieved at the time that was going to be lost. He passed the second as well as the final examinations with excellent symbols.

Gradu'âtion

After his gradu'âtion from Dârul 'Ulûm in 1956, there were many reasons for him to return home but he first went to meet his Sheikh in Nizâmuddîn. The concern for the ummat which his Sheikh possessed was transferred to him. The enthusiasm for upholding the Dîn of Allâh was now his greatest priority.

Moulânâ Yûsuf (رحمه الله) immediately sent him for forty days to Aligarh and Khorjah. He worked tirelessly during these forty days even though there was no tablighî environment in Aligarh at that time. After returning from his forty days, he performed I'tikâf with Moulânâ Yûsuf

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(رحمه الله). After Ramadân, he again set out in jamâ'at in order to prepare for the Aligarh ijtimâ.

On his return from Aligarh, Moulânâ Yûsuf (رحمه الله) and Moulâna In'âmul Hasan (رحمه الله) asked him if he could spend a year in Hijâz. Moulânâ 'Umar (رحمه الله) readily accepted their suggestion. With the blessing of doing religious work, both of Moulânâ's brothers performed the hajj and they took the responsibility of the business in order to free him for tabligh. He was eventually permitted to return home in 1957, the first time he did so since qualifying.

He dedicated his entire life for the work of da'wah and tabligh. For this reason he travelled extensively to all parts of the world. In 1965, after the demise of Moulânâ Yûsuf (رحمه الله), he took up permanent residence in the Markaz at Nizamuddîn. He delivered the post-Fajr discourse for more than thirty years without fail at the Markaz in Delhi. He became the true carrier of knowledge of Hadratjî Moulânâ Yûsuf (رحمه الله).

Piety

Before Hadrat Moulânâ's demise, he told his eldest son, Moulânâ Yûnus Şâhib, "I have resided at Nizâmuddîn Markaz for approximately thirty five years and during this period I have utilized the water and electricity of the markaz. You should therefore deposit thirty five thousand rupees in the account of the markaz after my

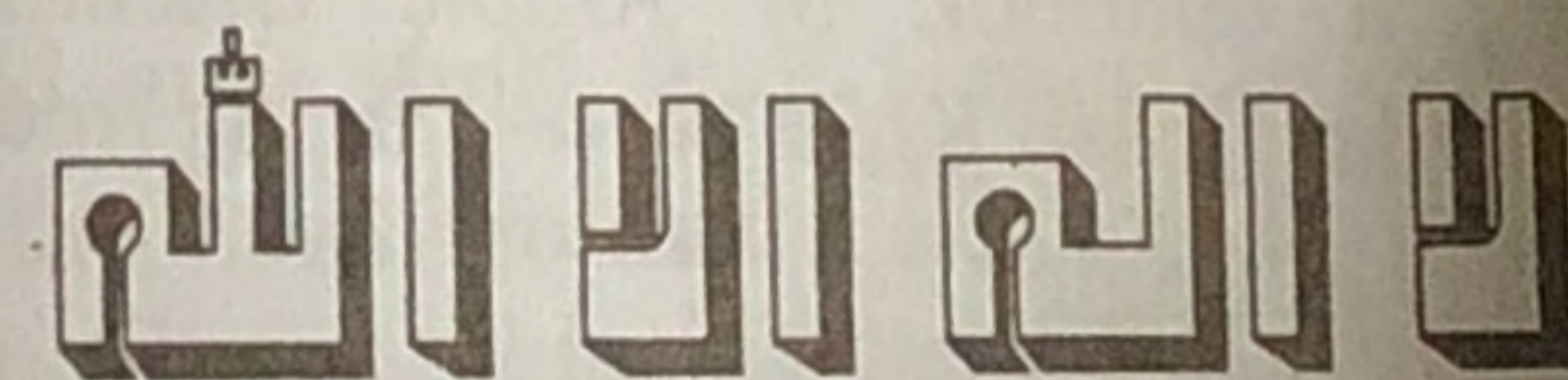
demise." Through the grace of Allâh, Moulânâ Yunus executed the *waṣiyyat* (bequest) of his father.

Demise

Moulânâ (رحمه الله) passed away on the 21st May 1997 at the Dehli Markaz. He was buried in the Panjpîrân Qabristân of Delhi between the graves of Moulânâ 'Ubaidullah (رحمه الله) and Qârî 'Abdur Rashîd Khurjawî (رحمه الله).

Glad Tidings

A day after the demise of Moulânâ (رحمه الله), a famous âlim of Madinah Munawwarah, Moulânâ 'Abdul Mannân (رحمه الله) saw a dream: Sayyidinâ Rasûlullâh ﷺ was seated in a gathering where all the Şahâbah رضي الله عنهم were present. It was seen that Moulânâ 'Umar (رحمه الله) was approaching the gathering on foot. As he approached, Sayyidina Rasûlullâh ﷺ honoured him and gave him a pair of clothes to wear. Sayyidina Rasûlullâh ﷺ said, "You are very tired. Take a rest. My Şahâbah رضي الله عنهم liked your discourses." ❀



Muftî Walî Hasan Tonkî

(Rahimahullâh)

Early Life

Muftî Walî Hasan Tonkî (رحمہ اللہ) was born in 1924 C.E. He was born in a family of 'Ulamâ. Moulânâ Haydar Hasan Khân (رحمہ اللہ) who was the rector and Sheikhul Hadîth of Nadwatul 'Ulamâ in Luckhnow, was the paternal uncle of his father, Muftî Anwârul Hasan Khân (رحمہ اللہ). Hadrat Muftî Mahmûd Hasan Tonkî (رحمہ اللہ) who was also his father's paternal uncle, was a distinguished scholar of Tonk. He wrote the voluminous *Mu'jamul Muallifîn*, an encyclopaedia of Arab authors. He was recognised as the leading Muftî of his district. Muftî Walî Hasan's grandfather, Muftî Anwârul Hasan (رحمہ اللہ) and the latter's father, Muftî Muhammad Hasan Khân (رحمہ اللہ) were the appointed muftîs of the Sharî'ah Court of Tonk.

Muftî Walî Hasan (رحمہ اللہ) studied the initial texts of Persian and Islamic studies under his father. His father passed away when he was eleven years old. After his father's death, Moulânâ Haydar Hasan Khân (رحمہ اللہ) took him to Nadwatul 'Ulamâ where he completed four years of the âlim course. During this period, he studied '*Alfiyah Ibn Mâlik*', a textbook of Arabic Grammar under Moulânâ Haydar Hasan Khân (رحمہ اللہ) in his free time and a few booklets of Logic.

When Moulânâ Haydar Hasan Khân (رحمہ اللہ) returned to Tonk, he took Muftî Walî Hasan (رحمہ اللہ) with and taught him a few books there. Moulânâ Haydar Hasan Khân (رحمہ اللہ) suffered a stroke and passed away in Tonk. Muftî Walî Hasan (رحمہ اللہ) subsequently worked for several years in the Sharî'ah Court of Tonk. He still harboured the desire to study the books of Hadîth and after abandoning his employment, proceeded to Saharanpur as Moulânâ Haydar Hasan Khân (رحمہ اللہ) used to praise the institute of Mazâhirul 'Ulûm a lot. Sheikhul hadîth, Moulânâ Zakarîyâ (رحمہ اللہ) was still young at the time. Muftî Walî Hasan (رحمہ اللہ) used to see Moulânâ Zakarîyâ (رحمہ اللہ) very often walking with the Bukhârî Sharîf in his hand and reciting the Holy Qur'ân.

Muftî Walî Hasan (رحمہ اللہ) then proceeded to Dârul 'Ulûm Deoband where he studied the final two years. He studied *Sahîh Bukhârî* and *Jâmi' Tirmidhî* under the famous Moulânâ Husain Ahmad Madanî (رحمہ اللہ). After qualifying, he returned to his homeland, Tonk where he was appointed the qâdî and he also served the community by issuing *fatwâs* (legal verdicts). He continued the work of his grandfather in the field of issuing *fatwâs*.

However, it was the time when India was being partitioned and Muftî Walî Hasan (رحمہ اللہ) decided to settle in the newly-formed Pakistan. He chose Karachi for this purpose. At this time there was only one religious institute viz. Mazharul 'Ulûm. It could not cater for all

the scholars. Accordingly, Muftî Walî Ḥasan (رحمه الله) accepted the post of an Islamic teacher at the Metropolis High School.

In Pakistan

In 1951 Moulânâ Nûr Aḥmad (رحمه الله) persuaded Muftî Walî Ḥasan (رحمه الله) to join the Dârul 'Ulûm which Muftî Shafî' (رحمه الله) had established in Nank Warah, Karachi. Muftî Walî Ḥasan (رحمه الله) was now afforded the opportunity of displaying his intellectual talents. Among his students at Dârul 'Ulûm were Muftî Taqî 'Uṭhmânî and Muftî Rafî 'Uṭhmânî. They describe his lessons as being extremely interesting. He had the knack of simplifying the most difficult texts and presenting it to his students in an eloquent manner. His knowledge was not only confined to text books, but he studied all other works in depth. He created a thirst in his students for reading literature.

Once he told Muftî Taqî 'Uṭhmânî to read *Fiqhul Lughah* while he was still studying the elementary Arabic texts. This book, he said, would assist him in understanding other works of Arabic literature. Muftî Taqî complied with his request and was extremely thankful for this golden advice as he benefitted tremendously from this book. Muftî Taqî says that this initiated his contact with the library and created the realization in him not to confine his reading to only the prescribed text books but to also expand the field of his reading.

Fiqh

Although Muftî Walî Ḥasan (رحمه الله) was a student of Dârul 'Ulûm Deoband, he also studied at Lucknow where he was afforded the opportunity of paying special attention to the subjects of History and Literature. However, it was in Islamic Jurisprudence that he excelled. During the lessons of *fiqh*, he would shed light on contemporary issues and indicated the principles involved in solving any *mas'alah*. He also encouraged his students to write articles on different topics. Muftî Taqî comments that Muftî Walî Ḥasan (رحمه الله) taught him the art of writing and the first article he wrote was due to the guidance of Muftî Sâhib (رحمه الله). He also taught Muftî Taqî the manner of issuing legal verdicts. He spent between eight to ten years at Dârul 'Ulûm.

At Binnorî Town

In 1956 when Dârul 'Ulûm was transferred to the outskirts of the city and there was great difficulty in reaching the institute, Muftî Walî Ḥasan (رحمه الله) was forced, due to circumstances beyond his control, to resign. He continued his teaching career at the newly established institute of Moulânâ Yûsuf Binnorî (رحمه الله) namely, Madrasah Arabia, Newtown. Here he was appointed the Head Muftî while he supervised the faculty of specialization in *fiqh*. He was also a distinguished teacher of *hadîth*.

the scholars. Accordingly, Muftî Walî Hasan (رحمه الله) accepted the post of an Islamic teacher at the Metropolis High School.

In Pakistan

In 1951 Moulânâ Nûr Ahmâd (رحمه الله) persuaded Muftî Walî Hasan (رحمه الله) to join the Dârul 'Ulûm which Muftî Shafî' (رحمه الله) had established in Nank Warah, Karachi. Muftî Walî Hasan (رحمه الله) was now afforded the opportunity of displaying his intellectual talents. Among his students at Dârul 'Ulûm were Muftî Taqî 'Uthmânî and Muftî Rafî 'Uthmânî. They describe his lessons as being extremely interesting. He had the knack of simplifying the most difficult texts and presenting it to his students in an eloquent manner. His knowledge was not only confined to text books, but he studied all other works in depth. He created a thirst in his students for reading literature.

Once he told Muftî Taqî 'Uthmânî to read *Fiqhul Lughah* while he was still studying the elementary Arabic texts. This book, he said, would assist him in understanding other works of Arabic literature. Muftî Taqî complied with his request and was extremely thankful for this golden advice as he benefitted tremendously from this book. Muftî Taqî says that this initiated his contact with the library and created the realization in him not to confine his reading to only the prescribed text books but to also expand the field of his reading.

Fiqh

Although Muftî Walî Hasan (رحمه الله) was a student of Dârul 'Ulûm Deoband, he also studied at Lucknow where he was afforded the opportunity of paying special attention to the subjects of History and Literature. However, it was in Islamic Jurisprudence that he excelled. During the lessons of *fiqh*, he would shed light on contemporary issues and indicated the principles involved in solving any *mas'alah*. He also encouraged his students to write articles on different topics. Muftî Taqî comments that Muftî Walî Hasan (رحمه الله) taught him the art of writing and the first article he wrote was due to the guidance of Muftî Sâhib (رحمه الله). He also taught Muftî Taqî the manner of issuing legal verdicts. He spent between eight to ten years at Dârul 'Ulûm.

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Moulânâ Yûsuf Binnorî (رحمه الله) handed over the teaching of *Tirmidhî* (a text on hadith) to Muftî Walî Hasan (رحمه الله) after he made the latter sit in his lessons for one year. Moulânâ Binnori (رحمه الله) commented that he wanted Muftî Walî Hasan (رحمه الله) to become acquainted with the teaching style of his ustâdh, Moulânâ Anwar Shâh Kashmîrî (رحمه الله). Therefore, one year prior to handing over the responsibility of *Tirmidhî*, he requested Muftî Walî Hasan (رحمه الله) to attend his lessons. Muftî Walî Hasan (رحمه الله) complied and out of extreme respect and humility used to sit with the students.

Abilities

He was also very well versed in the principles of jurisprudence. He taught *Usûle Bazdawî* (an extremely difficult text on the principles of fiqh) for a lengthy period. He made the book seem very easy to understand due to his excellent teaching style. When 'Allâmah Binnorî (رحمه الله) passed away, the mammoth task of teaching *Sahîh Bukhârî* was conferred on Muftî Walî Hasan (رحمه الله). He taught this authentic text until he fell ill in 1989. During this lengthy period, thousands of local and foreign students quenched their thirst of knowledge at this veritable well of *ilm*.

Works

He was also the author of several books eg. *Âlî Qawânîn*, *Yatîm Pote kî Mîrâth* etc. He wrote a detailed treatise against the Muslim Personal Law of the government. Although he became a renowned Sheikhul Hadîth, he was more well known for his capacity as a Muftî. 'Allâmah Binnorî (رحمه الله) used to remark that the signs of fiqh and understanding can be perceived from Muftî Sâhib's forehead. In the words of Muftî 'Abdus Salâm, Muftî Walî Hasan (رحمه الله) was a true *walî* (saint) in conformity to his name.

Bay'at

He first took the pledge at the hands of Moulânâ Hammâdullâh Hâlejwî (رحمه الله). He attended his majlis several times until the latter passed away. He had the desire to take the pledge at the hand of Moulânâ Zakariyâ (رحمه الله). When the latter came to Pakistan, he took the bay'at in Makkî Musjid in Karachi. He continued his contact with his Sheikh by means of correspondence. When Moulânâ Zakariyâ (رحمه الله) performed i'tikâf in Stanger in South Africa, Muftî Walî Hasan (رحمه الله) also attended the programme. Moulânâ Zakariyâ (رحمه الله) conferred the mantle of khilâfat on him during the last ten nights of Ramadân. Before this, Muftî Walî Hasan (رحمه الله) never gave public lectures and he wrote that before being conferred with the khilâfat, he was dumb. When he

was asked by Sheikh Zakariyâ (رحمه الله) during his i'tikâf in Stanger if he could deliver a lecture, he replied in the negative. Through the blessings of Sheikh Zakariyâ (رحمه الله), Allâh ﷻ opened his tongue and he began delivering lectures.

Sheikh Zakariyâ (رحمه الله) advised him to participate in the work of da'wah and if he could not do this, he should assist the work. If he could not do this too, then he should harbour good thoughts about the work and never oppose it.

Demise

Muftî Walî Hasan (رحمه الله) passed away on 2 Ramadân 1415 (1995) on a Friday at the time of Sehri. He had a stroke and was bed-ridden for 6 years. May Allâh shower His choicest blessings on him till eternity. ❁

لا اله الا الله

محمد رسول الله

Qâdî Mujâhidul Islâm

(Raḥimahullâh)

Early Life

Qâdî Mujâhidul Islâm (رحمه الله) was born in 1355 A.H. (1936) in Bihâr, India. The distinguishing trait of this family was the prevalence of judges during the Muslim rule. It is for this reason that the locality in which he resided was called Qâdî Maḥallah. His father was Moulânâ 'Abdul Aḥad (رحمه الله), a distinguished student of Sheikhul Hind (رحمه الله). He had gradu'âted from Dârul 'Ulûm Deoband with distinction.

Qâdî Mujâhidul Islâm (رحمه الله) obtained his initial education at home under his father and Moulânâ Muḥammad Ishâq Khân (رحمه الله). Later on he studied Arabic and Islamic studies at Maḥmûdul 'Ulûm Damlah, Madrasah Imdâdiyyah Darbhanga and Dârul 'Ulûm Meonâth.

He took admission at Dârul 'Ulûm Deoband in 1371 A.H. (1951) where he had the good fortune of studying under luminaries like Allâmah Balyâwî, Moulânâ Husain Aḥmad Madanî, Moulânâ Fakhrul Hasan, Moulânâ Muḥammad Husain Bihârî and Moulânâ I'zâz 'Alî (رحمهم الله).

He studied for five years at Dârul 'Ulûm Deoband. Moulânâ Hâshim Bukhârî used to say that Qâdî

Mujâhidul Islâm (رحمه الله) used to be so engrossed in his studies at Noudarah in Dârul 'Ulûm that even when scholars like Qârî Tayyib (رحمه الله) used to deliver discourses on the upper floor, he would continue studying. If anyone had to tell him to participate in the lecture, he would say that it was the time to study and he could always listen to lectures later on. After qualifying in 1375 A.H. (1955), at the suggestion of Moulânâ Husain Ahmad Madanî (رحمه الله), he proceeded to Jâmi'ah Rahmânî in Monger where he taught different subjects for seven years.

Career

Amîr Sharî'at, Moulânâ Minnatullâh Rahmânî (رحمه الله) spotted his talent and brought him to Imârate Shar'îyah. He handed over the responsibilities of the judiciary (*qadâ*) to him at such a time when the whole system was paralysed. Qâdî Mujâhidul Islâm (رحمه الله) became the chief judge of Bihar and Orissa from 1962 till his demise. He was a member of many local and international organizations.

Qâdî Mujâhidul Islâm (رحمه الله) was so intelligent that Moulânâ Minnatullâh Rahmânî (رحمه الله) commented that all four windows of his brain were open all the time. Qadî Sâhib (رحمه الله) spent forty years of his life at the Imârate Shar'îyah. He attained many achievements during this period.

Establishing Institutes

Qadî Sâhib (رحمه الله) initiated an institute for training judges (المعهد العالي للتدريب في القضاء والإفتاء) in Patna. This was a matchless achievement. Local and international students continue to benefit from this course.

Qâdî Mujâhidul Islâm (رحمه الله) was the backbone in introducing many primary madrasahs in Bihar and other parts of India. He also paid attention to the secular educational needs of the masses by establishing in Bihar, a secular educational campus which has secular education from primary level till a teacher's training college.

Toil

He toiled tirelessly for the unity of the ummah. For example, when he was apprised of the situation of the Hanafis and Salafis in a certain district of India that one group would not perform *ṣalâh* behind another, he issued a verdict from his sick-bed that it is completely permissible for the adherents of one school of thought to perform *ṣalâh* behind another. He said the ummah is one and should not be cut with the scissors of disunity. He raised this issue in Egypt, Bukhârâ, Khurâsân and Samarqand. In this era, after Moulânâ Abul Hasan 'Alî Nadwî (رحمه الله), Qâdî Mujâhidul Islâm (رحمه الله) was one of

the only scholars whom all schools of thought accepted unanimously.

He would often meet with the leaders of Muslim countries and render sincere advice to them on how to reform their societies. Whether it was Morocco, Jordan, Iran, Brunei, Pakistan, Bangladesh, Kuwait, Saudi Arabia, Qatar, Bahrain, Egypt or Sudan, he was recognized all over.

Orator

Qâdî Mujâhidul Islâm (رحمه الله) was an orator par excellence. He was eloquent, yet simple. His choice of words were so effective, that it would immediately affect the listener. Instead of narrating stories, he concentrated his talks on the verses of the Qur'ân and the Ahâdîth. If one has to read his "*Khutbâte-Bangalore*", one would find an ocean of knowledge emanating from it.

Achievements

His actual field was knowledge and research. What he achieved as chairman of the Muslim Personal Law Board can never be forgotten. He had a great hand in compiling the personal laws of the All India Muslim Personal Law Board. He wrote several books like *Islamî Adâlat* (Islamic Justice) – a summary of his 25 years of experience in the judicial field, *Al-Waqt* and *An Nizâmul Qadâ'î*. He edited the renowned work, '*Sinwânul Qadâ'*' after making great efforts to obtain manuscripts of it from the Arab countries even during his illness. He also

published the renowned quarterly journal, '*Baḥth-wa-Nazar*'. These and other books of his which are about 36, running into thousands of pages, bear ample testimony to his dexterity in jurisprudence and the ability to extract subsidiary laws of Sharî'at. Not only did the Indian scholars testify to his jurisprudential talents, even the Arab Ulamâ like Sheikh Wahbah Zuhailî, Sheikh Ebrahim Miṣrî, Dr Khalid Kuwaitî, Dr. Muḥammad Rawwâs and Dr. Mahrûs of Baghdad were amazed by his achievements. A person like Sheikh 'Abdul Fattâḥ Abû Ghuddah (رحمه الله) used to say "اغتنموا الشيخ القاضي", that is, 'take advantage and benefit from the sheikh, the qâdî'.

Moulânâ Sa'idur Raḥmân Nadwî said, "Had Qadî Sâhib (رحمه الله) been in any Islamic country, he would have been the chief justice." It was therefore only suitable that a person of his calibre establish the Islamic Fiqh Academy under the auspices of the All India Muslim Personal Law Board in Hyderabad, India in 1989. A questionnaire that was sent from South Africa was the first project the Fiqh Academy, which at that time was called *Markazul Baḥth Al-Ilmî*, tackled.

Research

Moving further ahead in this field, he prepared a team of young Ulamâ who did not remain content with their standard text books but progressed in the field of research especially in relation to new masâil and issues that affect the ummah. He developed the desire of studying and researching in his students. Among them,

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one of the most outstanding students, is his nephew Moulânâ Khâlid Saifullâh Rahmânî.

Qâdî Mujâhidul Islâm (رحمه الله) organized twelve international fiqh seminars in which issues of major importance affecting the ummah were discussed. Moulânâ Muḥammad Amîn 'Uṭhmânî, secretary of the Islamic Fiqh Academy of India writes that some extremist scholars are of the view that Qâdî Sâheb (رحمه الله) was very lax in Dîn but this is a total misconception.

Praises of the Scholars

Muftî 'Abdullâh Mazâhirî (رحمه الله) writes that personalities like Qâdî Sâheb (رحمه الله) are born after centuries. Due to their achievements, insight and leadership qualities, they leave behind such imprints which become eternal impressions.

Moulânâ Mushtâq Aḥmad writes that Qâdî Mujâhidul Islâm (رحمه الله) was a well-acclaimed scholar of the Indian sub-continent and an expert of Islamic jurisprudence.

Moulânâ Abul Ḥasan 'Alî Nadwî (رحمه الله) used to say that Moulânâ Mujâhid (رحمه الله) is a valuable capital of the Indian Muslims. There is an essential need to benefit from his enormous knowledge, talent in speech and amazing intelligence.

Moulânâ Khâlid Saifullâh Rahmânî writes that if the scholars want to witness the moderation of Qâdî Mujâhidul Islâm (رحمه الله) in jurisprudence, they should observe his opinions regarding *Shar'î rukhsat* (concessions granted by the Sharî'at).

Moulânâ Isrârul Ḥaqq Qâsimî writes that Qâdî Mujâhidul Islâm (رحمه الله) was the sun of knowledge and understanding and that his literary greatness, thought and his service to the nation, society and to Dîn will remain resplendent on every front.

According to Moulânâ Zubair Aḥmad Nadwî (رحمه الله), the effects left by Qâdî Sâheb (رحمه الله) on the history of the second half of the twentieth century are so vast and deep that any history not mentioning him will remain incomplete.

Courage

Qâdî Mujâhidul Islâm (رحمه الله) was extremely courageous and did not allow the position and status of any person to deter him from speaking the truth. When the Muslim Personal Law Board met with Prime Minister Narashima Rao after the Babri Masjid was annihilated, Qâdî Mujâhidul Islâm (رحمه الله) boldly told him that he had either allowed the extremists to destroy Babri Masjid or he had been duped by them. In either case, he was not fit for the post he held and should resign.

Demise

After Qâdî Mujâhidul Islâm (رحمه الله) was diagnosed with cancer in 1998, he remained permanently in Delhi for his treatment. He passed away on 20 Muharram 1423 A.H. (4 April 2002). His janâzah was first performed in Delhi after which the body was taken to Patna. The janâzah was again performed at the Imârate Shar'îyyah. He was laid to rest in his homeland of Darbhanga. ❀

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَالْعِزَّةِ وَالْجَلَالِ
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَالْعِزَّةِ وَالْجَلَالِ

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Hayâte-Anwar
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Sawâneh Mufakkire Islâm

Marde Mu'min

Ma'ârif Qâsim

Moulânâ Muhammad Zakarîyâ Aur Unke Khulafâ Kirâm

Mâhnâmah Al-Bayyinât

Chand 'Azîm Shakhṣîyât

Nuqûshe Raftgân

Muqaddamah Hayâtus Sahâbah ﷺ

و الحمد لله صلى الله على النبي الكريم

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (سورة المزمل - آيت نمبر ٤)

“Vividly recite the Holy Quraan with clarity.”

Alhamdulillah, to recite Holy Quraan with proper & right phonetic precision is obligatory for every Muslim (man and woman), which is least cared for. It is because of this neglect that after the Quranic recitation its esteem and respect is not honoured accordingly. Hence many such grave errors happen that have formidable warning from Allah (Subhanahu Wa Ta'ala).

The Holy Prophet (Sallallahu Alaihi Wassallam) has said that Allah (Subhanahu Wa Ta'ala) likes the Holy Quraan to be recited correctly as revealed.

Whether the Holy Quraan is recited in a gathering or in solitude within the SALAAH or outside the SALAAH, whether it is recited orally (Hifz) from recollection or visual reading (Nazra), it needs strict precision of Phonetic expression - else, it may some times cause an alteration in meaning resulting great sins.

1. Surah Fatiha: ه ح

(These words are called

Lehn-e-Jally لحن جلی

in Arabic Recitation).

The Phonetic expression of “AlHamd” when recited with ح has the meaning of “ALL PRAISES” and if recited with ه then has the meaning of “ALL DEATHS” Naozo Billah.

It the word الرحيم (AL-Rahim) is recited with the proper Phonic expression ح (HA) its mean “MERCIFUL.” but when the Phonetic expression of هيم is recited it means “THIRSTY CAMEL”.

2. Surah Ikhlas: ق ك

(These words are called

Lehn-e-Jally لحن جلی

in Arabic Recitation).

In Surah Ikhlas, if the word قُل (Qul) is recited with a proper phonetic expression of ق (Qaaf) it means “TO SAY”. If the same word is pronounced wrongly with the phonetic expression ك (Kaaf) it means “TO EAT”.

If the word “قلب” (Qalab) is

pronounced with the correct phonetic expression ق (Qaaf) means "THE HEART", whereas if the same word is recited with the phonetic expression ك (Kaaf) it means "THE DOG".

Similarly errors of Harakah's - Zer, Zaber and Pesh also effect the meaning badly, thus causing a tremendous taboo.

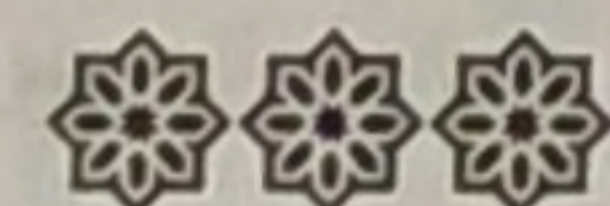
Exercising less care while reciting Holy Quraan is a great offence. It has been proven through research and authentic references that each and every word of Holy Quraan must be VIVIDLY RECITED with clarity, correctly as recited by the Holy Prophet (Sallallaho Alaihi Wassallam).

If the issue is judged on the basis of faith then it can be seen that our careless and least responsible attitude is wasting away the right of Holy Quraan. If we learn only Surah Fatiha (Al-Hamd Sharif) from a learned Qari of Holy Quraan, then many of our words would be corrected and Allah (Subhanahuwa Ta'ala) would also INSTILL IN OUR HEARTS the wish to say the SALAAH with a proper understanding and knowledge. SALAAH is the key to Heaven (Hadith).

The amount of the sincere effort put in learning the correct way of reciting the Holy Quraan is proportional to the blessing and tranquility received in the (SALAAH). This in return also teaches us the right way of reciting Holy Quraan and the correct meaning of its words with proper phonetic precision.

Every Muslim should therefore put in all of his efforts to learn to recite the Holy Quraan well and with precise pronunciation. Especially Lehn-e-jally (read ق instead of ك and read ح instead of ه etc) cared for.

We must earnestly ask the forgiveness of Allah (Subhanahuwa Ta'ala) and pray (dua) that Allah forgives us. We must make a firm commitment that we would do our best to learn and recite the Holy Quraan correctly. This requires our efforts and the guidance of a learned Qari and earnest prayers (dua'en) for Allah (Subhanahuwa Ta'ala) to help us in doing so. Aameen.



HUMBLE REQUEST

Please remember in your special
duas for Maghfirat & Eesal-e-Sawab
of departed souls of my father
Haji Main Allah Buksh, mother
Khadija Begum, Haji Nasir Gulzar
and Mrs. Umar Bano. May Allah
Subhanahu wa Ta'ala award them
Jannat Al-Firdous.

Aameen.

I shall be highly obliged.

Altat Hussain Barkhurdaria

About the Book

In the nineteenth century, Allâh created such scholars in the Indian subcontinent who upheld the beliefs and practices of the Muslims in very trying circumstances when the British Imperialists gained control over India and began distorting Islam in order to rule the country. "Divide and rule was their motto." These Ulamâ always spoke out against evil and made every effort to destroy falsehood. They united the Muslims against the imperialist forces that threatened the very fabric of Muslim society.

This book contains brief biographies of 50 such scholars from the nineteenth century till the year 2000 who endured tremendous trials and tribulations for the sake of Islam. They were great luminaries from Hâjî Imdâdullâh Muhâjir Makkî (1233 A.H.) till Qâdî Mujâhidul Islâm (1423 A.H.). Each one was a shining star in the firmament of Islam.

These personalities did not belong to any particular circle or limited their work to any specific field. Their tasks encompassed all the possible fields in which one could serve Dîn. Accordingly, they are fitting examples to be followed. They left an indelible mark on the pages of Islamic history. May Allâh grant us the ability to adopt their pious lifestyles and learn the valuable lessons which they left behind for posterity. Âmîn.

